

# The Social Studies

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*Continuing The Historical Outlook*

MARCH, 1951

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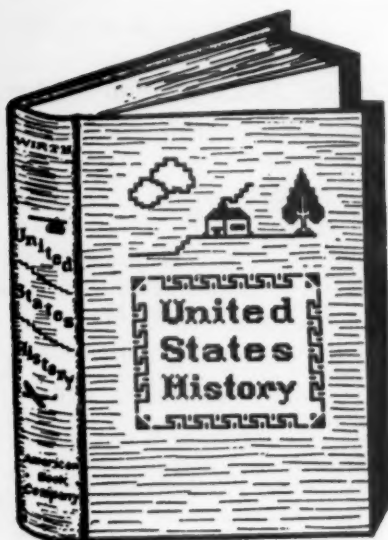
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# The Social Studies

VOLUME XLII, NUMBER 3

MARCH, 1951

## Educating for Civic Leadership<sup>1</sup>

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There are two ways in which to approach the topic of educating for civic leadership. One of them is to follow the traditional pattern of such speeches, and, pretending to a kind of omniscience which I do not have, and which you know I do not have, tell you how the educational system of the country should be re-organized to suit my own notions of the good, the true, and the beautiful. I shall try to rid myself of such remarks early, and to devote most of my time to suggestions which I hope you will find practical in your own classroom and school without waiting for an educational revolution.

But before we get into concrete, specific proposals, let me state very broadly but explicitly some basic assumptions about the major problems and issues which I think the next generation of Americans will face and which are relevant to our theme.

First I assume that we, as a people, will make every possible effort to maintain our heritage of constitutional, representative government, with a democratic and, I hope, a more actively participating electorate, and that we shall revitalize local and state government within our federal system. In the second place, I hope and believe that we shall not be content with the maintenance of formal freedom, nor with political freedom alone, precious as it is. We shall seek to make the "blessings of liberty" more substantial, more meaningful to the average man, more widespread throughout our society. As one writer has so well said, "When the people are compelled to choose between bread and freedom, they choose bread." As a people it is our problem to see to it that such a choice is never necessary, either for Americans, or for other peoples whose safety and freedom are vital to our own.

Finally, I think that we shall have to learn to live with the so-called "cold war"—with a condition which is neither all-out war nor real peace. For how long I do not know; I can only hope that the more gloomy prophets are wrong, as they so often have been in the past, and that the time so gained will see a radical change in the policies of the Soviet Union and in the personnel of its leadership without the catastrophe of atomic warfare. To use President Conant's phrase, we must educate for a divided world, though such education need not, and should not, insist that the world will always remain divided. To paraphrase our greatest war-president, I believe that the world cannot endure permanently half-slave and half-free, and I do expect that ultimately it will cease to be divided. Our education should keep that great day in mind, whether it come in our time or later. What we must insist upon, however, is that our young people be educated to maintain the Western heritage of freedom, and to improve and spread it while simultaneously they prepare themselves physically, intellectually, and morally to defend it in whatever ways may be necessary. We could easily have one world; surrender to the totalitarian fanatics and cynical careerists of the Kremlin would ensure it. But such a world would not be a free world. A reasonably united free world will require of us, and of other free peoples, the uttermost of political intelligence and of moral responsibility if we are not all to be weighed in the balance of history and found wanting.

At the risk of being thought sentimental or maudlin, I must confess that I cannot but believe that this nation, under God, is yet destined to contribute even more than it has to the advancement of human welfare and civilization. And, without recourse to any discredited ra-

cialist explanations, I think it possible to affirm that, in the main, our history has justified Jefferson's contention that a free and reasonably educated people will discriminate between the true and the tinsel aristocrats, that they will sift the wheat from the chaff, and, in general, choose for their leaders the good and wise, provided, of course, that the wise and good can be persuaded to become politicians! One of our greatest problems as educators is to teach young citizens that rights entail duties, sometimes onerous ones, and that such duties involve active political citizenship in time of peace as well as military service in time of need. Of course education for active political citizenship is not solely the job of the schools; we look for assistance also to the church and home, and especially to political parties and to such civic groups as the League of Women Voters. But the schools are central in this work; they are the custodians and the transmitters of our civic faith to the children of all of the people. They have done well; they must do far better!

In great measure, of course, we shall go on doing as we have done, and we shall do well in doing so. America has set a noble example to the world by trying to give, not only an elementary, but part of a secondary education to almost all of the children of almost all of the people. If, in doing so, we had maintained the scholastic standards of secondary-school systems which are expected to educate only the academically "gifted," it would have been miraculous. No such miracle has occurred. Yet we have achieved much, as many fair and competent foreign observers have recently remarked. The open-mindedness of our teachers, their friendly relations with their pupils, the freedom which we give our students, and the co-operative spirit which is often stimulated thereby are commented upon favorably. Often the foreign observer concedes that we are really teaching our youth to live democratically—at least relatively speaking—though common observation and Hollingshead's investigation of "Elmtown's youth" suggest some reservations on this score.<sup>2</sup> But, as one very acute visitor suggested, the greatest problem of the American high school today, in terms of its urgency and of our relative failure, is our apparent inability to induce the abler students

to work more nearly up to their capacity.<sup>3</sup> Until recently the problem has been often denied, or ignored, though there are signs that it is at last beginning to be considered seriously by more of our educational leaders.<sup>4</sup> Our new position in the world makes this issue frighteningly immediate.

Now, turning from the general to the more concrete, what can each of us do in our classrooms to promote the better education of our youth for active political leadership? While I shall be talking chiefly in terms of the common high-school courses in United States History, American Government, and American Problems, I think that the principles here set forth will be equally applicable to other social studies in the American secondary school. I shall use as basic the concept of "three-dimensional teaching" which my wife and I developed in an article in the *Civil Leader* last April.<sup>5</sup> This concept implied that we shall add to our teaching, wherever it resembles a flat surface, the two qualities of *depth* and *perspective*.

But before we can even begin to apply this concept, we must consider what we are now doing in the light of what we are really trying to do. We must select from the mass of facts, ideas, and materials those of most educational worth, and discard the others. To succeed in this piece of educational surgery we may have to be rather ruthless, and sacrifice some living tissue in order to restore what is left to a healthful vitality. You will undoubtedly have to omit some topics which are intrinsically important for the understanding of the past in its scholastic totality, and which are dear to your heart, through long familiarity and usage. You will undoubtedly have to leave undiscussed some of the multifarious important problems of our troubled world if you wish to teach anything. Otherwise you are sure to commit one of the most common and most grievous of educational sins—that of teaching children and young people "too little about too much," as the *Harvard Report* so well puts it.<sup>6</sup>

But having decided to make such a sacrifice, by what test shall we hit upon what shall be discarded and what shall be taught? Today it is popular in some educational circles to shift this responsibility to the immature student—sometimes actually, but more frequently, I



suspect, in appearance only. I do not share this popular notion, but rather hold with Chancellor Hutchins that if teachers do not know better than students what is needed for general education for a free society, they are not fit to be teachers. To say that is not to ascribe infallibility to teachers, but merely to assert that their education should have qualified them to judge better than adolescents what of the world of man, social and psychological, past and present, is of most value for general education for the next generation. Nor would I deny the efficacy, as a teaching device, of allowing students a real choice between topics or readings which are about equally representative of an approach for an area of life, or of methods with which it is important that a student should have some familiarity. All that I am maintaining is the old-fashioned, but I believe sound, principle that educators, and particularly classroom teachers, have an inescapable responsibility before God and man for taking a leading part in determining what shall actually be taught, and so far as possible, what is learned in schools.

But this bit of my educational *credo* is a digression, albeit a necessary one. By what standard, within the limits which the ability and preparation of our students and the rules of our political and administrative superiors allow, shall we teachers choose what shall be taught in the social studies to encourage the development of civic leadership in American youth in a free society? You will get some help from the studies which Professors Harold Rugg and Neal Billings did in the 1920's to provide a conceptual basis for a social-studies curriculum which would not be out of date by the time it had been constructed.<sup>7</sup> Professor Brameld's emphasis upon the virtues of what he labels "future-casting" is a recent version of the same desire to rid ourselves of the incubus of the merely traditional, and to peer behind the curtain which hides the future from us.<sup>8</sup> But in the last analysis the decision is yours, and I suggest a simple common sense approach which, perhaps supplemented by hints from students of education, you should find helpful. It is this: think back thirty-five years to 1915—from your direct experience if you are my age or older, from a combination of that experience and of your reading of recent history if you are

more fortunate. Ask yourself this question: "What could I have learned in four years of high school between 1915 and 1919 which would have been of most worth to me as an active citizen between 1921 and 1950 had the teachers of that day known what I know now?" To this rule it may properly be objected that such an approach merely provides a lead to what we ought to have been teaching 20 to 40 years ago, not to what we ought to teach in the next ten years. So something must be added. What? In my own opinion that extra something is the use of a longer stretch of time through the utilization of history—a particular kind of history—the history of persistent and persisting issues in the life of free peoples, particularly of our own people. In such a way, assuming the continuity of history and excluding the possibility of an apocalyptic catastrophe (for which the proper preparation is prayer), you may arrive at a reasonable basis for separating the relatively permanent from the transitory, the evanescent from the abiding, the superficial from the significant.

No doubt there would be considerable variation in our lists, but I think that there would also be much that was common. Probably most of the values which Jefferson embodied in the second paragraph of the Declaration of American Independence would be represented, though not necessarily in the form in which he expressed them. Probably we should want our students to understand and to prize, while not accepting uncritically, the whole complex of values and of institutions which constitute our federal, representative, and constitutional democracy. We should want them to understand our economic system to some extent, and to be familiar with some of the remedies which serious students suggest to improve its operations. And, following President Conant again, and others, I should suggest that a proper understanding of our own way of life necessarily implies some knowledge of the ways of other peoples, of their ideas and their institutions. And, on the higher levels of secondary education, at least, I should insist that more attention than is usual be given to a consideration of the several ways of studying social phenomena which have been pursued successfully by our better historians and social scientists.

Just in case some one should wonder why I have not said something about the teaching of "controversial subjects" I shall add that I said nothing because I had assumed that we were already agreed that the social studies, to be worth teaching at all, must be concerned with what is living, and likely to be living, in some sense, in the hearts and minds of men, and in their institutional arrangements. I hasten to add that such a criterion does not exclude what of history is worth teaching in general education, and it most certainly *does* include *teaching about Communism*. On the latter point I would just say that I have sufficient confidence in the adequacy and the actual superiority of our own ideas and institutions not to fear, but rather to welcome, such a comparison. Anyone who has really "been around" knows that our most dangerous enemies within our own society are not the handful of real and convinced Communists—though in a crisis they would constitute, in my opinion, a "clear and present danger"—but the much more numerous groups of confused and ignorant or very partially-informed people who know neither their own best traditions and institutions, nor the ideas and institutions of those who hate us. Probably our greatest duty as teachers, in this critical and highly controversial area, is first to increase our own knowledge and to deepen our own insights into those matters of most worth, letting lesser things be added to them later, if may be. And, as we learn, we shall teach others.

In deciding what to omit and what to teach, and how to teach what we teach, we have need of another dimension, that of *depth*. Because we are all of us so hurried and harried, we skim over ideas and issues of the most crucial importance, and are too often satisfied with verbal responses which represent no living ideas, at least to the student who makes them. The only remedy for this sad condition which I know, if we assume that the student is really ready for such teaching at all, is to allow adequate time to explore the basic ideas, institutions and issues in sufficient detail so that they take on the flesh of reality. For example, instead of skimming over, in two or three days of textbook reading, the defects of the Confederation, the Federal Convention of 1787, the making of the Constitution, and the process by which it

was ratified, slow up, take your time, do something well and let lesser matters "go hang." In the early history of the Republic, so far as education for citizenship is concerned, this is the pearl of great price! To be sure it takes time, "But what is time for?" as Mary Sheldon Barnes said fifty years ago.<sup>9</sup>

What to do? Use whatever means are appropriate and can be made available to bring to life the personalities and issues of the 1780's, letting later historians' interpretations of those events come out of such study rather than imposing them in the manner now usual. William Pierce's sketches of the members of the great Convention will bring the "Fathers" to life very quickly, a few extracts from Mr. Madison's notes on their debates will add a sense of the reality and urgency to them of some of the issues. Most high-school juniors are presumed to be able to read the Constitution and probably, with proper guidance, they can do so, or as much as is essential. Superior students, and you, of course, will read some of the *Federalist Papers*. Good dramatizations of key episodes exist, and some classes may wish to make their own.<sup>10</sup> Such use of primary sources of our collective life and thought has great power to evoke the living past, and to make vivid what that past still has to say to us, and to our children.<sup>11</sup> And, in some cases, the use of original sources, carefully and purposefully prepared, will stimulate the best of critical thinking.<sup>12</sup>

The third step in achieving three-dimensional teaching is the proper provision of *perspective*. After all, we all live in the present; even the past is ours only through the present, as the future is a present yet to be. Here the moving back and forth from past to present, from present to past, an eternal shuttling, weaves the warp and woof of a living past and more intelligible future into the fabric of our citizenship. We see the Constitution as a living thing in whose life we have our civic being. We see that this Constitution; which seemed in 1789 to have reconciled for Americans the eternal conflict of liberty and order, had not done so completely, as our melancholy civil conflict almost ninety years ago made clear, and as current controversies remind us. We see most vividly the gap between the words and the actuality, perhaps, when we study our political

system, and more specifically and pointedly when we learn how Presidents are chosen. We have seen the curious system provided by the Fathers in the Electoral College and how, almost from the beginning, the political genius of our people transformed it, fitting it to a party system which is the despair of the intellectually-logical, the envy of perspicacious Europeans who see more clearly its transcendent virtue. Yet tribute to our party and electoral system, which is the social author of our civil concord, need not, and ought not to lead us to fail to examine it as a reality, and, so far as possible, look at its living cells on the local level. Political parties come to life for many of our youth only when they realize, for example, that the Republican precinct captain is a man whose watch chain one admired as a small child, and one of the Democratic workers is the woman next door who used to give us small children cookies. Where our community permits, we can broaden our own knowledge and deepen our own insight into matters civic by taking an active part in local political life. Where the community vetoes such a departure from the folkways, we can yet join with other citizens in nonpartisan activities, carry out our ordinary civic duties with exemplary scrupulousness, teach our students how to study the community, and provide a rich vicarious experience for them through the intelligent use of readable special works on our political system and through the integrated discussion of contemporary affairs. Professor Kermit Eby described last year his use, in the 1930's of the bolder and less common approach through actual political participation of himself and his students.<sup>13</sup> More practical for most teachers is the "inquiring-reporter" technique well described by Mr. Charles Brodsky in the *Social Studies* last January.<sup>14</sup> Notable things in community study are done in many places, of course; I need only refer you to the notable reports of such activities in this city which Mr. Sylvester Siudzinski has recently published.<sup>15</sup>

Some of you may be disappointed that I have said nothing about the obvious educative experiences which student government and other student activities provide. The omission was deliberate; most of us acknowledge the importance of such experiences in educating

for civic leadership, and other persons are better qualified than I to discuss them. Furthermore, we Americans do not so much need to be told to do that; if I were speaking on the same topic before teachers in Germany my address would have been very different. What we Americans need to have dinned into our heads is the old truth that real education inevitably involves hard work because it involves thinking. And that means thinking by the student, not the latter's memorization of the thoughts of some one else, whether teacher, textbook-writer, or one of the authors of what I like to call the "great originals" of American social thought.

Or you may think that what I have said applies to all students, whether leaders or not. And of course it does, at least to all who are intellectually and morally qualified to do the work. For we need, in a democracy, intelligent followership as well as intelligent leadership. I am reminded of the probably apocryphal story of the high-school principal who, with great reluctance, recommended one of his graduates for entrance to one of the "name" women's colleges in the East. He put on his recommendation the damning sentence, "Elsie is a follower, not a leader." Imagine his surprise a few days later when he received this telegram from the cynical and no doubt perverse admissions officer, "Send Elsie on at once; the entering freshman class has three hundred leaders; we need one follower."

To be serious, is not the sharp classification of individuals into leaders and followers—the modern version of the Biblical "sheep and the goats"—a superficial one? It reminds me of what the Rev. John Cotton in 1636 thought a clinching argument against democracy, "If the people be governors, who shall be governed?" Is not one of our great tasks so to order our common life that there shall be more opportunity for more people to practice more leadership in those spheres in which they are best qualified to lead? Here we get close to the root principle of democracy, perhaps never better expressed concisely than by that candid soldier of Cromwell's army, Major Rainborough, who three hundred years ago flung in the faces of his commanding officers, Cromwell and Ireton, these words, "For really I think that the poorest he that is in England hath a life to live, as the greatest he . . ." <sup>16</sup> In the several circumstances



of life we are all leaders, we are all followers.

Yet it would be one-sided and unfair to end on such a note, for the differences among men are significant, sometimes tragically significant. Today our leading historical and political philosophers make much of the social role of the élite, of "creative minorities."<sup>17</sup> So did our great prophet of American democracy, Thomas Jefferson, though he spoke of that élite as the "natural aristocracy," or the "aristocracy of virtue and talents." I think that he got close to the heart of the problem of making democratic government a success when, at the age of 70, he wrote his old friend and former rival, John Adams, "The natural aristocracy of virtue and talents I consider the most precious gift of nature for the instruction, the trusts, and government of society . . . May we not even say that that form of government is the best, which provides most effectually for a pure selection of these natural *aristoi* into the offices of government?" And, speaking of his plan of 1782 for public education in Virginia—a plan which did not go into effect—Jefferson continued, "Worth and genius would thus have been sought out from every condition of life and completely prepared by education for defeating the competition of wealth and birth for public trusts."<sup>18</sup> Here is an idea which, with some improvements and, candidly, with some corruptions, we have institutionalized in our system of public education in twentieth-century America. And while we await with as little impatience as we can the radical renewal of our educational system in general, and of the social studies in particular, each of us may work in his or her own classroom towards the realization of Jefferson's dream—the dream of a

democracy ruled by its ablest who have been freely chosen by, and are really responsible to, an enlightened electorate.

<sup>1</sup> An address to the Wisconsin Council for the Social Studies at Milwaukee, November 2, 1950.

<sup>2</sup> August B. Hollingshead, *Elmtown's Youth: The Impact of Social Classes on Adolescents* (N. Y., 1949).

<sup>3</sup> Dr. Geert Wielenga in the *Bulletin of the National Association of Secondary School Principals*, XXXIV (January, 1950), 85-94.

<sup>4</sup> Educational Policies Commission, *Education of the Gifted*. Washington, D. C. (1950).

<sup>5</sup> *The Civic Leader*, XVII (April 3, 1950).

<sup>6</sup> *General Education in a Free Society: Report of the Harvard Committee* (Cambridge, Mass., 1945), p. 147.

<sup>7</sup> Neal Billings, *A Determination of Generalizations Basic to the Social Studies Curriculum* (Baltimore, 1929).

<sup>8</sup> Theodore B. H. Brameld, *Design for America: An Educational Exploration of the Future of Democracy*. N. Y., 1945.

<sup>9</sup> *Studies in Historical Method* (Heath, 1896), 138.

<sup>10</sup> *150th Anniversary of the Bill of Rights*. N. Y.: Citizenship Educational Service, 1941.

<sup>11</sup> I have discussed this problem in more detail for the senior high school course in United States history in "Use of Primary Sources in United States History for High School Pupils," *School Review*, LIII (December, 1945), 580-87; for the junior college level in "Using Primary Sources in Teaching History," *Journal of General Education*, IV (April, 1950), 213-20; and for both in "United States History for Upper-Group Students of High School Age," *Social Education*, X (April, 1946), 157-62.

<sup>12</sup> My chapter on "Historical Method and Primary Sources" in *The Study and Teaching of American History: Seventeenth Yearbook of the National Council for the Social Studies* (Washington, D. C.: 1947), pp. 325-39, discusses this point in detail.

<sup>13</sup> Kermit Eby, "Can We Teach Citizenship?" *Phi Delta Kappan*: XXXI (November, 1949), 130-37.

<sup>14</sup> Charles Brodsky, "The Inquiring Reporter—A Technique in Teaching Government," *Social Studies*, XLI (January, 1950), 29-31.

<sup>15</sup> Sylvester J. Siudzinski, "Vacation Project Leads to Participating Citizenship," *Elementary School Journal*, (March, 1950) 390-95, and "Around the Town: An Eighth-Grade Project in Civic Education," *Social Education*, XIV (October, 1950), 258-60.

<sup>16</sup> *The People Shall Judge* (Chicago, 1949), I, 41.

<sup>17</sup> See especially D. C. Somervell's abridgement of Arnold Toynbee's *A Study of History* (N. Y.: 1947).

<sup>18</sup> *The People Shall Judge* (Chicago, 1949), I, 230-31.

## Tolerance—Its Function In a Democratic Society

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In a democracy, no less than in an old-fashioned monarchy, homage is paid many institutions and ideas. It is an illusion to think

that there are no idols, or that the gulf separating ideals and practice is narrower in a democracy than in societies differently organ-



ized. Indeed, it might well be argued that the separation between belief and practice is greatest in a democracy, for democracy is young, and man's conduct never changes as rapidly as his theory. Nor does his ability to understand keep pace with his attachment to lofty ideals. It should not be surprising, therefore, that we frequently find ourselves believing one thing and doing another, or worshipping at the altar of gods whose nature we do not comprehend. People are not, probably, more hypocritical in a democratic society than in others. But they have been led to adhere to certain beliefs which they know are basic but which they do not fully embrace. Sometimes we believe with our minds but do not feel in our hearts, sometimes the reverse.

In the case of tolerance, as no doubt with many of our doctrines, we show both weaknesses. Most of us who feel it do not understand it, and those of us who grasp it intellectually do not have it in our hearts. The extent to which we can effect an integration may well determine the success with which we carry out the tasks of democracy.

There are, of course, many reasons why we should be interested in tolerance. One of these has to do with its strength as an agency of progress, and it is especially from that standpoint that it will be discussed here. Until perhaps ten years ago, though pleas of all sorts for "understanding" circulated freely, few men devoted much thought to an examination of our ideals and practices in this important phase of our human relations and its bearing on democracy. Even today the simple question, "What should be the ultimate objective in interracial and inter-religious relations?" takes the average well-informed American by surprise. To the obvious recommendation that each minority should be encouraged to express itself, the baffled rejoinder is made by many that we should rather strive for national solidarity, it being assumed that there is a contradiction between the two aims. It is not clear whether we believe in a "melting-pot" or in enrichment through diversity. A naive melting-pot concept seems to prevail with most of us, but we have no precise idea how this fits in a democratic context. There has, in fact, been little attempt on the part of most Americans to think of tolerance in democratic terms. We are inclined

rather to view it as an eternal virtue which has no connections with the present scene.

The traditional meaning of "tolerance" was handed down to us from a pre-democratic age. As developed by the liberal thinkers of Europe from Erasmus to Voltaire, the term came to denote a certain generous permission which men grant one another to be themselves. Conceived in an age when domination by a landed aristocracy was being shaken, the notion of tolerance gradually became a cry for freedom for the new bourgeoisie; but, with the exception of an occasional Lessing, thinkers left undisturbed the existing class assumptions. Tolerance was to be the *largesse* of the rulers extended to those in weaker position. And if power changed hands, the kindness was, presumably, to be reciprocated. It is from this conception, anachronistic as it obviously is, that the common American ideal of tolerance in the twentieth century springs. The tolerant person allows his neighbor to dress, talk, vote, and worship as he pleases, provided his conduct does not interfere with anyone else's way of doing these things. Especially is tolerance considered to be tested when we are confronted with men whose ways we do not approve, whose notions we regard as wrong. Are we able, in such cases, to allow them freedom of action? To the extent that we refrain from hostile criticism and permit our neighbors to act in ways which we consider more or less objectionable, we pride ourselves on our loyalty to our democratic tradition.

There can be no doubt about the beneficent effect of this type of tolerance. It is the behavior of "nice" people, and the world would surely be more agreeable than it is if all of us adopted this attitude toward our fellow-men. But tolerance, in this sense, is a tame, negative, passive concept. It contains little that is capable of inducing change. It views the various groups in society as static, assumes a certain limited desirability of fixed patterns of thought and conduct, and makes no provision for the cultural interplay which we feel, somehow, is responsible for the growth of our nation and the strength of our democracy. Most of us have the impression that America would not be what it is if, from the start, each group had merely been tolerated in the negative sense of the word.

There is a second, more dynamic, meaning of tolerance which involves more than the passive acceptance of patterns different from our own. This meaning, which has been most ably urged by Reinhold Niebuhr, corresponds to our actual practice in those periods of our history when we showed the greatest vitality, and it offers us guidance in the present national and international problem of fitting widely different racial, religious, economic and cultural groups into a harmonious whole. If we are to progress rather than stand still, we must get from each group in our society the richest possible contribution to the life of the community. We must not *endure* differences but *welcome* them. We must not, with secret regret and annoyance, *allow* Negroes to work in offices or in the skilled crafts and professions (though even in this passive sense much has yet to be accomplished); we must not, with a sense of magnanimity, admit Jews to the business men's organizations or Americans of foreign birth or descent to the country clubs. We must understand that the welcome accorded to men of diverse background is no mere favor accorded to them but a source of strength for all. It is the door which we leave open to cultural change. The notion urged by T. S. Eliot, of a European unity achieved through maintenance of cultural diversity, may be profitably applied to the United States. If we are to move ahead, we must try to encourage each group in our large community to be itself and to contribute actively those qualities of mind and modes of behavior peculiar to its tradition. For unity should not mean uniformity. We do not—most of us—want all the instruments in our orchestra to play the same note. What we want is a harmony, with a great variety of instruments and tone qualities. This is what, by and large, we have managed to get. But we cannot enrich it or even keep it except through an awareness of the issues and an avoidance of the many alluring pitfalls. The tendency toward uniformity is so strong in our mechanized age that it can be counteracted only by clear understanding and vigorous action.

## II

Like any other concept or interpretation, this view of tolerance as an active stimulation of minority self-expression rests on certain assumptions. Its relevance to our whole pattern

of democratic thought may be tested by examining these assumptions and determining whether they fit consistently into the framework of our intellectual habits. First and foremost, the dynamic view of tolerance assumes that the self-expression, or the fullest possible development, of a minority group is a desirable end in itself. Although this formulation in terms of groups is not one to which we are accustomed, it is a simple extension of the basic democratic tenet—to which we *are* accustomed—that individual fulfillment is worthwhile without regard to ulterior aims. The individual, in a democracy, is not sacrificed to a larger, abstract good; he is not *used*. It is rather for the realization of the individual's potentialities that organized democratic society exists.

But between "society" and the individual stand "groups" of all kinds—racial, religious, ethnic, etc.—each one distinct in some important respect from the rest of the population. The group, rather than "society," is the medium in which the individual who is one of its members grows. Restrictions on the development of the group, by limiting the conditions of the individual's growth, are in effect a hindrance to the development of the individual. Encouragement of group expression, on the other hand, is an implementation of our enthronement of the individual. If we are to give meaning to this doctrine, then the same dignity, the same assumption of worth which attaches to the individual must be granted the group to which he belongs.

There is a second assumption beneath the dynamic view of tolerance: that all men are created equal. To put it more specifically, by virtue of their quality as human beings, all men are equally entitled to the fullest possible realization of their character and talents. This assumption, a fundamental for democracy, requires that no stigma be associated with the skin color or national origin of any group of human beings; that regardless of such external factors they, in common with the rest, be granted equal opportunity for self-fulfillment.

That the assumptions underlying this meaning of tolerance are linked to basic assumptions of democratic thought is in itself but a slight recommendation. The person of vision demands more than a mere democratic tag to lend prestige to an idea or a program. Surely it is im-

portant to interpret tolerance in a democratic light rather than to view it as an everlasting good. But the strength of our interpretation will in the long run be decided by its practical consequences more than by its consistency with our ideas, by its consistency with our practical traditions more than by its consistency with our intellectual backgrounds.

There ought, of course, to be no difference between what is theoretically sound and what is practically wise. The tolerance which is the most democratic ought at the same time to be the most beneficial; the tolerance which best puts into effect our practical ideals ought at the same time to represent most faithfully our intellectual traditions. This will be the case if we are right in believing democracy superior to other ways of life.

It is of theoretical importance that the type of tolerance which I am urging is in line with democracy's idolization of change and improvement. Whereas, in a caste system, people are doomed, because of circumstances of their birth, to a particular *place* in society, democratic theory recognizes no such *place* but demands fluidity. More significant, however, than this theoretical observation is the practical fact that our nation has thrived on fluidity and that the free development accorded to individuals and groups (imperfect as it has been) has contributed materially to our collective strength and prosperity. Our fluidity has not applied to social classes only, but in a limited sense to ethnic groups as well. Industrial and political leadership has always been recruited from different social classes and represented diverse cultural backgrounds. The expansive needs of our growing nation were matched by an expansive view which provided education and something like equal opportunity for all. Compared to the European countries from which our population emigrated, here was no rigidity which deprived men of the right to make contributions to the life of the community, or the community of the right to benefit from their contributions, because of their social class or their religious convictions. Democracy was no mere right to vote. It was a way of life which allowed a cultural or religious group to live and worship as it liked and at the same time to participate, even to achieve leadership, in the larger community. Tolerance, in the case of America, has

been a powerful practical implementation of democratic theory.

It is to tolerance too that we must turn for guidance in the commonly recognized problem of avoiding the standardization to which industrialism tends, for here democratic political theory has little to teach us directly. In the realm of opinion, democracy presumably guarantees us against unanimity. But whether we shall all dress alike, all sing the same songs, and all dance the same dances, is not a political matter. It is only by accepting diversity of backgrounds and inclinations among our people as inevitable, *and desirable*, and giving these the fullest exercise, that we can hope to achieve a rich life without resigning ourselves to a deadening uniformity. The researches in regional cultures stimulated by the various New Deal projects, for example, promise in the long run to enrich life in the United States, and if this is not a direct political aim of democracy, it nonetheless represents the ultimate ends which democracy should serve.

It is often said that, though the welfare of the individual—and, by extension, of the group—is more pressing in democracy than the welfare of the state, yet strength and stability of government are essential as a guarantee of individual and group development. It has been one of the major triumphs of democratic government to resolve the conflict between citizen and state, to make the strength of one the basis of the strength of the other. The democratic leaders of America have always viewed a free, happy, and therefore devoted citizenry as the chief source of national solidarity, and it is a safe generalization that our strength as a nation has derived more from the sense of individual fulfillment than from material ascendancy. It is, therefore, surprising to find among our people an almost secret, deep-seated, and often unconscious fear that the free development of minority groups will somehow undermine our national strength. Where it should be clear that restrictions practised against groups tend to produce both a dangerous rigidity in American life and an ominous sense of frustration among the groups against which discrimination is enforced—where these effects should be obvious, the question is often asked instead, whether there are not great dangers in allowing free scope to minorities. Will the



Jews not dominate the American economy; will the Negroes not marry the white girls? The fear of according full freedom to these and other groups arises not only from a misreading of our history, but from such a basic misconception of the nature of tolerance and intolerance, that several searching questions regarding group relations need to be explored.

### III

The question which needs above all to be discussed is the following: Does intolerance arise from traits or actions of the groups which are its victims, or from other factors? Is the widespread prejudice against Negroes due to qualities of the Negro people, or does intolerance of Jews and various "foreign" groups stem from the character of these groups? Or is the source rather within the minds and hearts of the "majority" and in society as a whole? It is possible, in the present state of knowledge, to attempt to answer this question, by bringing together some of the relevant facts.

It is enlightening, first of all, to examine waves, or outbreaks, of intolerance. It is interesting that in the period in our own history, around 1880, which saw the birth of anti-Semitism as a movement, the "Negro problem" also came into being, the Chinese Exclusion Act was passed, and the Indian reservation policy was inaugurated. It may at once be asked whether all these groups suddenly acted in ways which were objectionable to the general population, or whether there was not something happening, independently of these minorities, which brought on, or brought to maturity, these manifestations of race feeling. As a matter of fact, the answer is easy to find. After a time of unbridled optimism and hope for the beneficent effects of the growing industrialism, there came a great disillusionment, a sense of frustration and insecurity, visible in many of the writings of the late 1870's and 1880's, in men like Mark Twain and Walt Whitman. As everyone knows, the usual response to a sense of frustration is a search for a scapegoat, and society as a whole ordinarily finds its scapegoats in vulnerable minority groups.

History is filled with examples of this phenomenon. In our own generation, the outburst of anti-Semitism in Germany had no other source. Shamed by defeat in the First World War, saddled with disgraceful treaty terms,

forced to surrender its industrial products to the victors, the German people were angry and frustrated. Their wrath against the real enemies—England, France, and the United States on the outside, and the cartelists on the inside—seemed incapable of attaining effective expression, and it was conveniently diverted to the Jews, a vulnerable group of some 600,000 people against whom there had always been plenty of unorganized prejudice. But it would be fruitless to look in the behavior of the German Jewish population for sudden changes in conduct which might justify the measures taken against them during the Hitler regime. The trouble, as always in outbreaks of intolerance, lay elsewhere, in social and economic difficulties beyond the control of the groups singled out as scapegoats.

During the Second World War, as most of us remember, a wave of race riots against Negroes and defacement of Jewish temples and synagogues swept the United States. No one has yet shown a correlation of these destructive acts with any behavior of the Negroes and Jews. More plausible is the explanation which the sociologists give: that Americans felt tense and insecure. And just as destructiveness in a small child, or bitterness in an adult, is the result of insecurity, so the behavior of large groups may be ascribed to a similar cause.

All this is not to say that Jews, Negroes, Catholics, and other minority groups always conduct themselves in an exemplary manner. But if it be argued that the Negroes have too little education, or that the Jews are too much in business, who is responsible? There is no reason to believe that, if society allows full and free development, each group will not play a part in a wide range of activities and show, along with certain special traits, variations in character and talent similar to those found within the majority. Where excuses for intolerance or discrimination seem valid on the surface, it is clear upon examination that in every case society at large has brought about the unhappy situation of which it complains. Are the Jews too much in business? (It is worth noting that, as Carey McWilliams has emphasized, they are not in the dominant or basic businesses which control the economy, such as steel, mining, banking, or transportation. They are inclined to be engaged in mar-



ginal industries; or, when connected with major industries, in the distribution end.) It is because of their difficulty in finding positions in businesses owned by others that they turn to self-employment. They turn to the operation of stores and to the professions where they are not at the mercy of others.

Are the Negroes lazy and lacking in intelligence or ambition? Let us see that they have educational opportunities equal to those of the rest of the population, and jobs in which to use their education; then we shall know what they can do. Do the Negroes lack pride in keeping their homes clean and orderly? Let us stop confining them to those parts of our cities which are abandoned by the white population because of age and deterioration. And if we dislike the Negroes' low standard of living, let us blame our society for providing the Negro family with an income about half that of the white family. And let us be honest in recognizing the accusations against them as rationalizations for blind prejudice and fear. There is little reason in the welter of charges made against minority groups, and above all there is no consistency. The Negroes are too lazy, the Jews too energetic; the Negroes are blamed for trying to live in white neighborhoods; the Jews for living by themselves ("clannishness"); the Jews are both the communists and the capitalists. There is much in the life and actions of these groups which the rest may deem undesirable. But none of it is divorced from the rest of society and none of it, happily, is beyond repair.

A glance at outbreaks or waves of racial intolerance is not the only way of establishing that intolerance toward a particular group has little to do with the qualities of that group. Tolerance studies have consistently indicated that an individual's pattern of preferences or prejudices is not related to his contact with members of the groups included in the pattern. This was perhaps most dramatically demonstrated in a series of studies (reported by Eugene Hartley, in *Problems in Prejudice*, New York, King's Crown Press, 1946) in which a large number of college students were asked to rate a long list of minority groups on the following points: (1) Would exclude from my country; (2) Allow as visitors only to my country; (3) To citizenship in my country; (4) To employment in my occupation in my

country; (5) To my school as classmates; (6) To my street as neighbors; (7) To my club as personal chums; (8) To close kinship by marriage. Among the legitimate minority groups included in the questionnaire were listed three non-existent nationalities: Danireans, Pireneans, and Wallonians. Curiously, those individuals who expressed intolerance toward Italians, Jews, Negroes, etc., were also intolerant of Danireans, Pireneans, and Wallonians. It is needless to ask what characteristics of the Danireans, Pireneans, and Wallonians deserved to bring this discrimination down on their heads. And it is almost as pointless to seek in the behavior of real minority groups the reasons for discrimination against them. Indeed, tolerance or intolerance toward ethnic groups seems to be relatively independent of the qualities of the ethnic groups. It represents "a fairly unitary function . . . The evidence suggests that within a defined framework we may expect intolerance of some one group to be accompanied by intolerance of others . . . We might almost consider the attitude expressed toward some one group a particularization, a differentiation out from this generalized approach to peoples." (Hartley)

To summarize, it might be said that intolerance seems to exist "in the mind," independently of the conduct of ethnic groups. On the other hand, violent outbreaks of intolerance appear to respond to particular social-historical conditions, most often a feeling of frustration or insecurity, engendered for example by military defeat or economic distress. This last statement is merely another way of saying what has often been observed: that the "Negro problem," for instance, is not a Negro problem at all, but a white problem. Whether the problem is examined in psychological or historical terms, its solution seems to lie in the thought and action of the white population.

What, precisely, needs to be done? Probably neither legislation nor education by itself can bring about a lasting reform by producing both external conditions and mental attitudes consistent with the idea of free development for all groups. The war on so pervasive an enemy as intolerance has to be prosecuted on all fronts simultaneously. That work in the schools and colleges must play a big part is granted on

every hand, but the role of civil-rights legislation is more difficult to define.

Measures like F.E.P.C. are necessary first steps in a program designed to bring out the best in all groups and individuals, and as such should be pushed forward with all possible vigor. It is illusory to think that we have come far with our democracy, or that our individualism has a progressive character, as long as large groups of our people are denied the elementary rights of our society. But we must understand that there can be no genuine equality of opportunity until our society is organized to eliminate the disturbances which create or magnify group tensions. The truest guarantee of equal opportunity lies in the creation of *abundant* opportunity. The welfare of minority groups cannot at bottom be separated from the welfare of the majority. Without security for all, civil-rights legislation can cause dangerous resentments at the same time as it forces equal consideration for all men and women in the important activities of life. With strong laws in effect, Negroes might not be the first to lose their jobs in case of depression, as they have

been in the past. But, in a situation of mass unemployment, the feeling of the white population against employed Negroes might produce effects as harmful in the end as the loss of jobs. Civil-rights legislation, important as it is at the present juncture, should therefore be regarded as only a beginning in what needs to be a vast program for the utilization of our human resources.

For the fullest development of the various groups among us, our whole population requires a degree of security far in excess of that which it now possesses. From this standpoint it is doubtful whether the outcry heard in some quarters against our developing system of social security corresponds to the present needs of our society. Opportunity for growth can best be assured to all groups in a society which is free of jealousies, fears, and frustrations. A great amount of progress stands between us and such a society, but tolerance, understood as active stimulation rather than passive acceptance of minorities, offers one broad avenue on which we may move forward.

## Let's Meet Your Ancestors\*

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In spite of any reflections which might be cast at times upon your ancestors by your enemies, it might be enjoyable to look them up, find out who they were and get to know them and the times they lived in. You may be surprised at the interesting people you are descended from; and no doubt you will find them to have been good, law-abiding citizens who worked hard at earning a living, even as you and I. If we uncover a real rascal, all the better, for he adds spice and color to the past and interest to our present undertaking.

In looking up ancestry, a professional genealogist

could do the necessary research better and more quickly but is likely to be expensive. If we do it ourselves and have the spare time to devote to it, we will find a new and fascinating hobby of ever-growing interest.

Probably many persons would like to explore their ancestry and develop a family tree but hesitate or put it off because of lack of knowledge of proper procedure. Perhaps I can help out in that respect and pass on a few points picked up in several years of this work.

It is indeed unfortunate that most of us failed to get information about our forefathers from our old folks while they were still with us, but the stories told by our parents and grandparents when we were young were soon forgotten as unimportant in our youthful lives. If we had just jotted down what grandma told us about her family, how easy our task would

\* *Editor's Note:* While this article does not deal directly with the teaching of the social studies, it is presented in the firm belief that these subjects have many avocational aspects which teachers may find of interest themselves, and which they may wish to pass on to their pupils. Local and family history is a case in point. The author of the present article is a business man who has made American history his hobby.

be now. All of the stirring events of the past are now gone and most of them forgotten, but some of these people who took part in them appear in some dusty record on a library shelf; let us attempt to reconstruct the names and personalities of those who are responsible for our being here.

For the benefit of our children and those who come after them, let us write down, now, in black and white, what information we have and all that we can gather together and put it in some substantial form for future reference. The historical and genealogical societies will be glad to include the information in their permanent records. Your descendants will be thankful that you did so and may remember you in years to come solely as: "My grandparent who wrote up our family tree."

Many of the old families in America have their genealogies already in print. It is possible that you have an ancestor in these published records or one who has married into such a family. If this is true in your case, you are fortunate indeed, as this greatly reduces your search.

Now how do we go about searching for ancestors? Being amateurs, we will proceed as amateurs, by trial and error, and learn as we go along. I suggest you procure some large manila envelopes or folders and start by marking one for each of your children. Into them go birth certificates, child pictures, school report cards and a list of your possessions that you want each child to have at your death. Many things of interest to the child in later life had better be here than lost or thrown away.

Next prepare a folder or envelope for yourself and one for your husband (or wife). Into it put your birth certificate, marriage license, a copy of your will (make very sure that you have one), and a list of those possessions inherited from your parents or grandparents with the names of the original owners, including the dates if the articles have antiquarian value. An inventory of household goods and silverware is invaluable if you are unfortunate enough to have a loss by fire or theft. Then add a complete account of your life, with date of birth, schooling, graduation, marriage and other important events. "I remember when" items, even those which seem unimportant to

you, may be of interest to your grandchildren.

Now I suggest you prepare a family chart. Several forms are common which give a clear picture of the family tree. One generally used is in the form of a half-wheel and can be drawn up with calipers on blank paper. On the lower edge in the center, draw a half circle about the size of half of a silver dollar. Then around the same center draw another half circle two inches larger and so on. In the smallest half circle write the names of your children. Then divide the next half circle into two equal parts by a perpendicular line from the center. The father's name and dates go in the left section and the mother's in the right half. Divide the next half circle into four equal segments for the grandparents and the next larger into eight for the great-grandparents, and so on.

First, try to find the family Bible. If you do not have one in your possession, perhaps an aged aunt has it or could tell if one existed, and where it is. Entries therein are accepted by all genealogical societies as facts.

Write or consult all your older living relatives. This gives you an incentive to write that long, long overdue letter to Aunt Minnie down South and Uncle Jack out West. Ask specific questions about dates of birth, marriage and death and where your ancestors lived and died. The name of the state and county is very important. If they lived and died in the state in which you now live, your tasks become far easier.

After you have secured all possible information from your family Bible and relatives, the most interesting work commences. If you are easily discouraged and are not a "plugger," you had best go no further. On the other hand, if you have determination and some detective qualities, the search starts now with no other directions than, "Your ancestors went that-away."

The best sources of information are the wills of those ancestors who died testate. Copies of all wills probated are on file and open for inspection in the Office of the Register of Wills in the Court House of the county in which the ancestor died and they are indexed for quick reference. Most wills mention wife and all children by name. I suggest you look up all wills in your surname on file, and make copies. Learn to make an abstract of each will,—that



is, list the names, dates, location of bequeathed real property, land and so forth. When you get a number of these abstracts you will often find that they fit together like pieces of a jigsaw puzzle.

Another fertile field is the Office of the Register of Deeds located in each county court house. The ones we wish to inspect are *not necessarily* in the county in which the ancestor died. He could have owned, sold or inherited real estate in any county, and the deeds we seek are on file in the county court house where the real estate or land is located, which may be in another state or wherever the ancestor owned deedable property. If you have a clue that the ancestor owned real property in a certain county, go to the Office of Register of Deeds and be sure you consult the indexes of both *grantee* (purchaser) and *grantor* (seller). He could be listed in either or both. He could have obtained title by another's will and disposed of it by deed, or *vice versa*; or he could have both bought and sold by deed, so both wills and deeds must be checked.

If you know or can locate the cemetery where any of your ancestors were buried, you will find on the records of the church or caretaker a list of those buried there and the location of the graves. If the location is found and there is a marker, there will no doubt be valuable information thereon. It may be necessary to search all cemeteries in a certain town, but a clue may be had if you know the church affiliation of the one you are looking for.

If you are fortunate, and are able to discover the gravestone of an ancestor, I suggest you make a *contact imprint* in the following manner. Obtain some thin white or brown wrapping paper (the thinner the better), and a small piece of old harness leather that has been treated with oil or polish. The upper part of an old leather boot or shoe will do. By attaching the blank paper over the face of the stone with scotch tape or string and rubbing the paper with the oiled leather, a very readable copy will be transferred to the paper. This will be of interest as a memento and useful for reference.

Probably your forefathers were farmers or lived in rural areas. It should be kept in mind that in the early generations, particularly in

the South, people were often buried right on their own farms and each family had its own private cemetery, often placed in a shaded spot near lanes or crossroads. These may be located by search of the wills and deeds to find the old family homestead. The people now living on the property will know where the old burying ground is located.

Now we come to the lazy man's delight: just sittin' and readin' in the library. The reference sources here are almost endless. Nearly all libraries of any size have the printed State Archives of their own state. These may not yet be completed down to the present day but usually cover the earlier recorded legal papers and documents up to and including the very early eighteen hundreds. A number of volumes consist of abstracts of wills arranged alphabetically. There are also state-published books on court proceedings, newspaper items and so forth, that will be found a mine of information.

In the larger libraries will be found books on church history, and many list all those persons buried in their churchyards. Also of great help are books and printed muster-rolls of all soldiers and sailors who served in our wars. The D. A. R. record books list the names of all members and the Revolutionary soldier or sailor from whom each is descended; the line of descent is given in each case.

In addition to the sources mentioned above, there are many printed genealogies containing thousands of persons listed in their indexes. Some of these may have inter-married with your line, thus making their ancestors yours as well. There are countless history books and directories of states, counties, cities and towns where your ancestors lived. Many of these list early land owners, business men and other residents. Large libraries have complete files of old newspapers containing birth, marriage and death notices.

As one amateur to another, I suggest you attack the whole problem in the following manner. After you have drawn your chart and filled in all information from your own knowledge, from the family Bible, older-generation relatives, church and family cemeteries, and the County Court House, then consult your local library for your state records. Then, armed



with pencil, paper and your lunch, proceed to the nearest city library with a chart or list of all your family surnames with dates of birth and death, and the towns and counties where they lived.

Go to the index files and look up your surnames,—all of them. You are indeed lucky if you find anything. But there is a slim chance that someone in your family had the foresight to write something down. No luck so far? Then pick one surname at a time and turn in the index file to his native state. Having found that, try for the county, then the town. Also look under History, Genealogy, Churches, Court

Records, etc. Make a note of the library number of any book that looks promising. When you get three or four, ask for them and sit and search and search. If you look long enough, something is bound to turn up. Anyhow we will guarantee one thing—you will be late for supper.

When and if you complete your work you will better understand what Daniel Webster said: "The man who feels no sentiment or veneration for the memory of his forefathers and who has no natural regard for his ancestors or his kindred, is himself unworthy of kindred regard or remembrance."

## How Does a Teacher Feel About Federal Aid to Education?

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"The vocational 'ag' teacher in our school gets more money than any other teacher in the system, including the superintendent," said a high school teacher from a small school recently. At the moment it sounded like jealousy but in the long run it probably means that another good teacher will leave his field of general education such as mathematics, science, English, or history, and go into some vocational field where the Federal Government subsidizes the school district for the teacher's salary. This points up a situation that seems to have been forgotten in the debate on Federal Aid to education. It seems to me that one of the major issues in Federal Aid is whether or not the Federal Government should continue to place emphasis upon certain phases of a child's education or whether it should assist the whole process.

To begin with, our public schools seem to have been designed for the select few who were going to college. Federal Aid from the time of the Ordinances of 1785 and 1787 to the time of the Civil War was in the form of land grants with no specifications as to which phase of education should receive the benefits. It seems incongruous to us nowadays for the numerous

struggling frontier communities to establish college preparatory schools for their children. Vocational efficiency seems not to have been included in the cardinal aims of education. But the war seems to have changed our attitudes, probably even too far to the opposite extreme.

After the Civil War the Federal Government started its policy of aid to vocational education. The Morrill Act gave land grants or land script to Colleges of Agriculture and Mechanical Arts. World War I brought the Smith-Hughes Act which continued this policy of aid to vocational education by offering to match any money which high schools spent for vocational agriculture, home economics, or trades and industry. During the 55-year interim there were misgivings about this form of Federal Aid. Several bills for direct Federal Aid to Education were introduced into Congress but failed. The only one which succeeded was along the same pattern as before; an act of 1887 granted a \$15,000 sum to each land grant college for an agricultural experiment station. Congressmen were afraid of direct Federal subsidies to education for fear it would violate states' rights. They seemed not to fear Federal Aid for Vocational Education even if it had a dozen strings

attached. Only recently have patrons begun to complain about the deterioration of general education. In 1931 Hoover's Advisory Committee on Education recommended that all future Federal grants to States be made for education in general rather than for specific phases of it.

The best teaching talent naturally moves to the better paid jobs which are in vocational fields subsidized by the Federal Government. Large cities can often equalize their salary schedules to correct this inequality much better than small towns. They are not as much affected by any raids upon their general education personnel. But half of our high school youth attend very small schools. That's the place where you find the most evidence of a deterioration of general education. Parents complain because youngsters graduate from high school without learning the fundamental skills. "Schools have abandoned the teaching of the three R's," we often hear. An advertiser in a Detroit educational paper, for example, writes in his motor ad: "The recent statement of Mr. Dondineau, Superintendent of Schools, that this year stronger emphasis would be placed on the three R's—readin', 'ritin' and 'rithmetic—in Detroit grade schools seems to typify a growing feeling among educators." In this large industrial city they have felt the full impact of youth coming in from small schools—students that are practically untrained in general education.

Patrons have been looking for scapegoats on which to pin the blame. Some say that the "new-fangled methods" are to blame, "progressive schools" are to blame, or that lack of phonics is the fault. There are some who say that the real trouble is that teachers use too many objective type tests where one simply underlines correct answers or guesses at true or false replies. It could be that the lack of talented teachers is the real fault. Even if teachers are not noticeably inferior in general education, at least they have been dissatisfied, feeling that general education must be somewhat less important than vocational education since it is much less rewarded.

Then, again, let's take another example,—that of teaching democracy and Americanism. A tremendous amount of lip service has been devoted to the importance and honor of such

a vital service to our national life. But the teacher cannot live on fine words. The better teacher leaves this field for subsidized jobs in teaching which are much better in depression times particularly. Good teachers in social sciences have always been easy to get, but try to keep them! If the American public values the teaching of democracy and Americanism as much as it says it does, then it seems strange that this field of education has not been subsidized as well. Certainly a high school graduate has had enough exposure to American History and Citizenship in 12 years of public school education to appreciate the value of being an American citizen,—that is, if he has been taught anything more than mere facts. Then how does it happen that so many of our graduates get taken in by communist-front organizations of various kinds? Fifty-five thousand communists and half a million sympathizers in America, according to J. Edgar Hoover, are a terrible indictment of our citizenship training! Nowhere else in the educational field is it more true that what the teacher *does* speaks so loudly that the students cannot hear what the teacher *says*. Nowhere else in the educational field would it seem more important for our country to have well-paid and talented teachers. But nowhere else does there seem to be greater evidence of a lack of just such talent.

It would seem that the issue in Federal Aid to education is whether or not the whole education of the pupil should be subsidized or whether we should continue to favor certain particular phases of it. This is in no way intended to imply that appropriations for vocational education ought to be reduced. In the small schools in which I have worked the parents looked with real appreciation to Federal Aid for a type of education which they couldn't afford to provide alone.

Who can say that vocational efficiency is any the less important a goal of education than are any of the other aims? But it would be well to have the public informed so a clear-cut decision could be made. If there is evidence that general education needs to be bolstered, then Federal Aid ought to be applied only where it is *not* now granted. If, on the other hand, there is evidence that Federal subsidies should be applied on an equal basis to the whole education of a pupil, then all Federal Aid to Education

ought to be lumped into one sum, including the \$20,000,000 appropriated under the Smith-Hughes and George Deen Acts, the \$50,000,000 for school lunch and milk, the \$13,000,000 for miscellaneous, and possibly even that portion of the \$535,000,000 for veterans' education which is spent upon secondary school studies. This would further have a wholesome effect upon State Aid, for the States themselves have followed in the footsteps of the Federal Government by earmarking certain parts of their school aid funds for particular phases of a child's education. The latter policy would probably induce the States to lump their State Aid Appropriations instead of earmarking them as they now do, or at least they would have to take stock of their policies to see that they are clearly justified in order to solve local problems.

The National Education Association has waged a long, consistent campaign for a large appropriation from the Federal Government for the general improvement of education, principally to equalize opportunities in all parts of our country. In 1919 it sponsored the Smith-Towner Bill providing for an appropriation of \$100,000,000 per year with a Federal Department of Education added to the President's Cabinet. The Harrison-Black-Fletcher Bill which the N.E.A. sponsored in 1936 would have increased the appropriation to \$300,000,000. Leading educators have never been happy about the lopsided Federal Aid program we have had for nearly a century. Each session of

Congress has considered a Bill for Federal Aid to the child's whole education. Every bill ran into some major difficulty. Whenever one difficulty was overcome, another would appear. When states' rights opponents to Federal Aid were appeased, the lawmakers became tangled up in an amendment against race discrimination. When that one was threshed out, they clashed over Federal Aid to private and religious schools. In the meantime, the three R's were losing out to agriculture and home economics and trades and industry. It appeared that Americans were to live by bread alone. Teachers grumbled about the better positions in vocational fields, blamed their advisers in college who failed to inform them in time, and the better ones scrambled out. More and more subjects were added to the curriculum to plug the weak spots. One would naturally think that if students spent more time on a subject they would correct their weaknesses. It hasn't worked out that way because the good teachers weren't there. In order to get them there must be a good salary to go with it. The public hue and cry for better preparation of our children in general education will continue or increase until we are economically prepared to hold the good teachers in that field. Be that as it may, the public must decide whether we need to prop our general educational program to balance the generous support now made to vocational education by the Federal Government. This seems to be the major issue in the controversy over Federal Aid to Education.

## History as Your Hobby

EDGAR FARR RUSSELL  
Washington, D. C.

"Thank heavens, I'll never have to open a history book again!" How many of us, after receiving our beribboned diplomas have said just that, or stronger words to the same effect? If so, we have thereby failed to take advantage of the numerous ways in which history may be used as a hobby, may be made to work for us and to give us pleasure.

As an amateur "historian," we would like to tell you about some of the ways you can use

history long after you have left school, and have put away your school history books. Lest we be accused of being a "professional," let us say that we are not a historian nor a history teacher. We have never taught a class of history in our life, but we have been able to find a use in some way for history in our every-day existence. You, too, can make Clio, the Muse of History, give you an inspiration.



Did you ever write a history? Did we hear you say, "Ye Gods, —no! What do you take me for?" However, to compile a needed history of your club, church, school, or fraternity would take only a small part of your leisure time and would yield desirable rewards. If you are an active member of some such group, you are perhaps in the position, more than any other member, to write a short, interesting history of its origin and growth. The collecting of pictures, old photographs, and prints to accompany your history would be an interesting undertaking in itself. If such a record has not been prepared before, it is probably because everyone else concerned has been as overawed as you at the idea.

Take heart! The worst part of such an undertaking is the beginning. Your high school or college experience in looking up references in history will serve you well when you have decided to write the history of your group or organization. Interviews with members and the reading of minutes and records will aid in the completion of your work. Success will depend finally on your wise use of English, on an interesting "style." The benefits from the completed history are obvious. Most likely, your club or group will want to publish the history you have written.

Do you ever go to the movies? Do you like the theater? Do you read during those quiet evenings at home? The answer to at least one of these questions must be "Yes." If so, why not derive more pleasure and understanding from your amusements by getting a knowledge of the historical backgrounds of those stories and plays before you read or see them? Many plays and movies today have plots which have been built up around historical figures or events. When we have known little or nothing about such a phase of history, we usually take the time to look it up and read about it. Your community librarian can help you. We recommend to you this small expenditure of effort. Let your old school courses in history show you the way to enjoy a more comprehensive understanding of the plays and movies you see and the books you read.

Never before have the newspapers, radio and television been more crowded with vitally important news than they are today.

Events are happening all over the world which will eventually affect you. Today's news is related to recent and remote historical happenings. To explain present affairs, news writers and radio announcers frequently refer to historical events of the past and political moves of today. Do you know what these analysts and commentators are talking about? A filling-in, here and there, of your historical knowledge will help you to understand the significance of today's events. If democracy is to survive, we must all understand what is going on. We have all used history every day to help us clarify, in our own minds, the events of current history.

Moreover, many of us are, have been, or will be connected with the various military establishments of the Nation: the Regular Army, Navy, Marine Corps, Air Force, National Guard, Army Reserve, Naval Reserve, Merchant Marine Reserve, Coast Guard, the Federal Academies at West Point and Annapolis, the Coast Guard Academy at New London, and the Merchant Marine Academy at Kings Point. What a part history can be made to play in the mastering of military and naval science! What lessons can we learn of offence and defence from past campaigns? What fundamental rules of warfare are there which will remain unchanged throughout the ages, and what methods may change from day to day? An accurate picture can often be gained from the pages of history if one cares to turn those pages in a receptive mood.

And what of the civil professions? You can use history to find out about your own work. Each profession has an interesting and useful history. Whether you are a lawyer, teacher, engineer, doctor, or business man, you should be familiar with the lives and accomplishments of the great leaders in your field. If you know and understand about these men of past years and the times in which they lived, you will be better fitted to do your own particular job. You will be able to help bring honor to your own profession and perhaps prestige to yourself. This may sound selfish, but remember—we are telling you what you can get from history for your own use.

Even genealogy, which is a limited kind of history dealing with individuals in families, has advantages to offer you. We all know per-



sons who have made a hobby of the family tree. It is rather fun to dig into the past of our own families, even though most of us can hardly expect to unearth any great personages related to us. We know at least one woman who takes time from her family duties to make extra money for herself by looking up family trees for others. If you have a scientific twist to bring to your family research, make genetics and the study of heredity serve you. The carefully arranged lists and diagrams you make, showing your ancestors and family, will explain to you how the members of your family are related to each other. You may find also that these members have participated in events of historical importance. In addition, a book on heredity from your neighborhood library will help you to understand your family history from a physical standpoint. This genealogical research may also lead you further into the study of heraldry and the methods and rules used in the design of family coats-of-arms.

Even your other avocations and hobbies have historical backgrounds. There are numerous historical books on the ballet, the stage, baseball, football, antiques, firearms, furniture, pewter, glass, jewelry, and textiles. History, you know, does not always concern itself with wars and dates. Your own hobby has considerable historical literature just waiting for you to read it.

By now, you must have many ideas of your own suggesting themselves to you, as to how you may use your history skills in everyday life. History has some practical or entertainment value for all of us, even though we may not be professional historians. Why not take Clio, that pleasant Muse of history, along with you, after you have closed your history books at school or college?

#### *Historical Background Books for Your Hobby or Business*

- Complete Book of Ballets*, by Cyril W. Beaumont  
*A Volunteer's Adventure*, by John W. DeForest  
*A History of the Colt Revolver*, by Charles T. Haven & Frank A. Belden  
*The Marine Corps Reader*, edited by Clyde H. Metcalf, Colonel, U. S. Marine Corps  
*The Peace-Maker and Its Rivals*, the story of the Frontier Colt revolver by John E. Parsons

*Yankee Arms Maker*, the story of Samuel Colt by Jack Rohan

*The Story of American Railroads*, by Stewart Holbrook

*English Pistols and Revolvers*, by J. N. George  
*Firearms of the Confederacy*, by Fuller and Steuart

*Popular Sports—Their Origin and Development*, by Frank D. Collins

*Americans Who Have Contributed to the History and Traditions of the United States Merchant Marine*, compiled and published by the U. S. Merchant Marine Cadet Corps at Kings Point, N. Y.

*Naval Customs — Traditions and Usage*, by Leland P. Lovette, Lt. Commander, USN

*The English Castle*, by Hugh Braun

*The French Quarter—An Informal History of New Orleans*, by Herbert Asbury

*In Chateau Land*, by Anne Wharton

*Art in America*, edited by Holger Cahill and Alfred H. Barr, Jr.

*The Chronicler of European Chivalry*, by G. G. Coulton

*A Treasury of Antiques*, edited by Robert M. McBride

*A Complete Guide to Heraldry*, by Arthur Charles Fox-Davies

*Heraldry*, by F. J. Grant

*Early American Inns and Taverns*, by Elise Lathrop

*Georgetown Houses of the Federal Period, (1780-1830)*, by Davis, Dorsey, and Hall

*Historic Silver of the Colonies and Its Makers*, by Francis Hill Bigelow

*The Scottish Tartans*, with historical sketches of the clans and families of Scotland, printed by W. & A. K. Johnston, Ltd.

*National Music*, by Ralph V. Williams

*A Short History of Music*, by Alfred Einstein  
*Handicrafts of New England*, by Allen H. Eaton

*The Williamsburg Art of Cookery*, by Helen Bullock

*The Story of Maps*, by Lloyd A. Brown

*The History of the American Sailing Navy*, by Howard I. Chappelle

*Unrolling the Map—the Story of Exploration*, by Leonard Outthwaite

*Sail On—The Story of the American Merchant Marine*, by Allan Nevins

*Chats on Period Styles in Furniture*, historical sketches of Thomas Sheraton, George Hepple-

white, and the Brothers Adam with descriptions of their work, published by the Yates-American Machine Co., Rochester, N. Y. in three booklets.

*Graphic Arts*, ten centuries of man's progress in the art of the pen, pencil, brush, and the press; Garden City Publishing Co.

*Senefelder and the History of Lithography*, by C. Halbmeier

*The History of the Nineteenth Century in Caricature*, by A. B. Maurice and F. T. Cooper

*A History of Engraving and Etching from the Fifteenth Century to the Year 1914*, by A. M. Hind

*Book-plates of Well-known Americans*, by Clifford N. Carver

*A Brief and True Report Concerning Williamsburg in Virginia*, by Rutherford Goodwin

*Photography*, with a chapter on the history of making photographs, by C. E. Kenneth Mees  
*Silver, Pewter, and Sheffield Plate*, by Fred W. Burgess

*American Pewter*, by J. B. Kerfoot

## The Application of Mental Hygiene Through the Social Studies

J. RESNICK

State Teachers College, Bemidji, Minnesota

The teacher of social studies has for his ultimate goal the education of his pupils so that a contribution will be made in the direction of developing individuals who will eventually take their places as efficient citizens of our American democracy. To achieve this end it becomes necessary, among other things, to give the pupils such classroom experiences as will help them to live together peacefully and co-operatively. More specifically this means acquainting the students with each other so that they may become aware of their differences and similarities as well as develop an understanding of one another's differences of opinion, nationality, color, and religion. This broader knowledge serves to lay the foundation for the realization that our country's greatness is due primarily to the fact that in American democracy the ability of every individual is utilized. The example of Albert Einstein, a Jew, who was driven from Hitler's Germany because of his different faith brings into bold reality the value of giving all our peoples an opportunity to make progress. It is well recognized that Albert Einstein is the father of the atomic bomb and this weapon served to help keep America in a position of leadership. Under the efficient guidance of Dr. Ralph Bunche, a Negro, and United Nations mediator, an end to conflict in the Holy Land was achieved. For his out-

standing contribution, he was awarded the Nobel peace prize for 1950.

The prejudiced individual is often a frustrated person who has been unable to achieve in harmony with his ambition. Thus thwarted, he looks around for someone upon whom to thrust his unhappy situation. Any one would do, but unprotected minorities often have felt the brunt of these dissatisfied individuals. The educator in the field of social studies has a unique opportunity to reveal to the pupil this relationship between prejudice and frustration.

The purpose of developing independence in the individual is to produce a clear thinking person,—one who will know the difference between propaganda and truth, one who can sift the true from the false. The student is not taught what to think but how to think.

Years ago the people were dependent upon their kings or lords for the making of important decisions. There was little opportunity for the common man to be heard. Whatever information was handed down to the people was colored with subservience to their ruler. In America the situation is radically different. The control is in the hands of the common people and those in positions of authority make decisions with an awareness of the need for pleasing the group.

(Continued on page 123)

## Topic T 14. Jeffersonian Era

### STUDY OUTLINE

1. President Jefferson: his many talents and varied public services; his democratic views and political theories
2. Republican Policies and Measures: Jefferson's "Republican simplicity"; retrenchment policy—reductions in army and navy, taxes, national debt, civil service; disputes over appointments and judiciary
3. Barbary Wars: causes, conduct, outcomes
4. Troubles Arising from European Wars
  - a. Wars accompanying the French Revolution; how American commerce benefited at first
  - b. Intensified Anglo-French commercial warfare: British Orders in Council; Napoleon's Decrees; the Continental System
  - c. Conflicts over Rights of Neutrals: contentions respecting blockades, trading rights of neutrals and freedom of the seas, the rights of search, impressment, seizure of goods and vessels
  - d. Other causes of friction: border strife; diplomatic incidents; lapse of Jay Treaty; naval clashes
5. American Retaliatory Measures: Jefferson's policy of "peaceable coercion" and its embodiment in laws, 1806-10; reasons why the policy failed; effects upon American commerce and shipping, and upon New England
6. Louisiana Purchase
  - a. Mounting interest in the West
    - 1) Rising tide of expansion into the Northwest and Southwest—Boone; the land companies
    - 2) How settlers traveled by land and water; the usual routes from New England, Middle States, the South
    - 3) Frontier discord: conflicts in Northwest and Southwest with Indians before War of 1812, and resulting settlements and treaties; troubles with British, Spaniards, French; Burr's conspiracy; West Florida controversy
    - 4) Arrangements for purchase and settlement of federal lands and for territorial government and admission of new states; admission of Vermont (1791) and four states beyond the Appalachians in two decades
  - b. Purchase of Louisiana: Napoleon's acquisition of Louisiana, and Jefferson's fears; story of the purchase by the United States; constitutional questions raised; value of purchase
  - c. Trans-Mississippi exploration: expeditions by Lewis & Clark, and Pike; into the Oregon country—Captain Gray, Lewis and Clark, the Hudson Bay Company; J. J. Astor's venture
7. Frontier Life before War of 1812
  - a. The backwoodsman: his family and home; his land and ways of making a living; his views and outlook; his character and importance in American history
  - b. Growth of communities: early towns—Boonesboro, Pittsburgh, and Ohio towns
  - c. Social institutions: homes and home life; education and beginnings of public schools; earning a livelihood; religion and churches; local and territorial government; frontier democracy, customs, outlook
  - d. Influence of the frontier in American life
8. Growth of War Feeling: Young Republican victory in 1810 election; Henry Clay and new young leaders; the War Hawks

### AIDS TO LEARNING

#### AUDIO-VISUAL

- Land of Liberty, Reel II; Romance of Louisiana (16 mm. sound films; 20 min. each). Teaching Film Custodians
- Our Louisiana Purchase (16 mm. sound film; 22 min.). Eastin Pictures Co.
- Gateway to the West (16 mm. silent film; 36 min.).

Chronicles of America Photoplay, by Yale University Press

A Pioneer Home (16 mm. sound film; 10 min.). Coronet Instructional Films

Kentucky Pioneers; The Westward Movement; Flatboatmen of the Frontier (10 min. each); Daniel Boone; Lewis and Clark (20 min. each) (16 mm. sound films). Encyclopedia Britannica Films (Britannica film subjects often available in filmstrips)

Territorial Expansion of the United States from 1783 to 1853 (16 mm. sound film; 22 min.). International Geographic Pictures, 1776 Broadway, New York 19; also Eastin Pictures Co.

Thomas Jefferson (four filmstrips). Creative Arts Studio

Great American Presidents; Trail Blazers (filmstrips). Curriculum Service Bureau for International Studies

Pioneers and Settlers of Northwest Territory; Pioneers and Settlers of Louisiana and Texas (filmstrips). Eye Gate House

Louisiana Purchase (filmstrip). Pictorial Events

Louisiana Purchase and Florida (filmstrip). Jam Handy Organization

Louisiana (filmstrip, History of the States series). Society for Visual Education

Westward Expansion (30 slides). The Pageant of America Lantern Slides, by Yale University Press

Americans All (24 plates); Pioneers West to the Mississippi (36 plates); Voyage and Discovery (24 plates); Pioneer Days (20 plates). Informative Classroom Picture Publishers

J. A. & A. Lomax, *American Ballads and Folk Songs*; T. Scott, *Song of America*; W. G. Tyrell, *Musical Recordings for American History*, I

#### HISTORIES

H. E. Bolton, *The Spanish Borderlands*; A. Johnson, *Jefferson and His Colleagues*; F. A. Ogg, *The Old Northwest*; R. D. Paine, *The Fight for a Free Sea and The Old Merchant Marine*; C. L. Skinner, *Pioneers of the Old Southwest* (The Chronicles of America, vols. 15, 17-19, 23, 36)

E. Channing, *The Jeffersonian System*; K. C. Babcock, *The Rise of American Nationality* (The American Nation, vols. 12, 13)

R. H. Gabriel, *The Lure of the Frontier*; F. A. Ogg, *Builders of the Republic*; L. A. Weigle, *American Idealism* (The Pageant of America, vols. 2, 8, 10)

A. B. Hart, *Formation of the Union* (Epochs of American History)

A. Johnson, *Union and Democracy* (Riverside History of the United States)

J. A. Krout & D. R. Fox, *The Completion of Independence* (A History of American Life, vol. 5)

W. MacDonald, *From Jefferson to Lincoln* (The Home University Library)

F. A. Walker, *The Making of the Nation* (American History series)

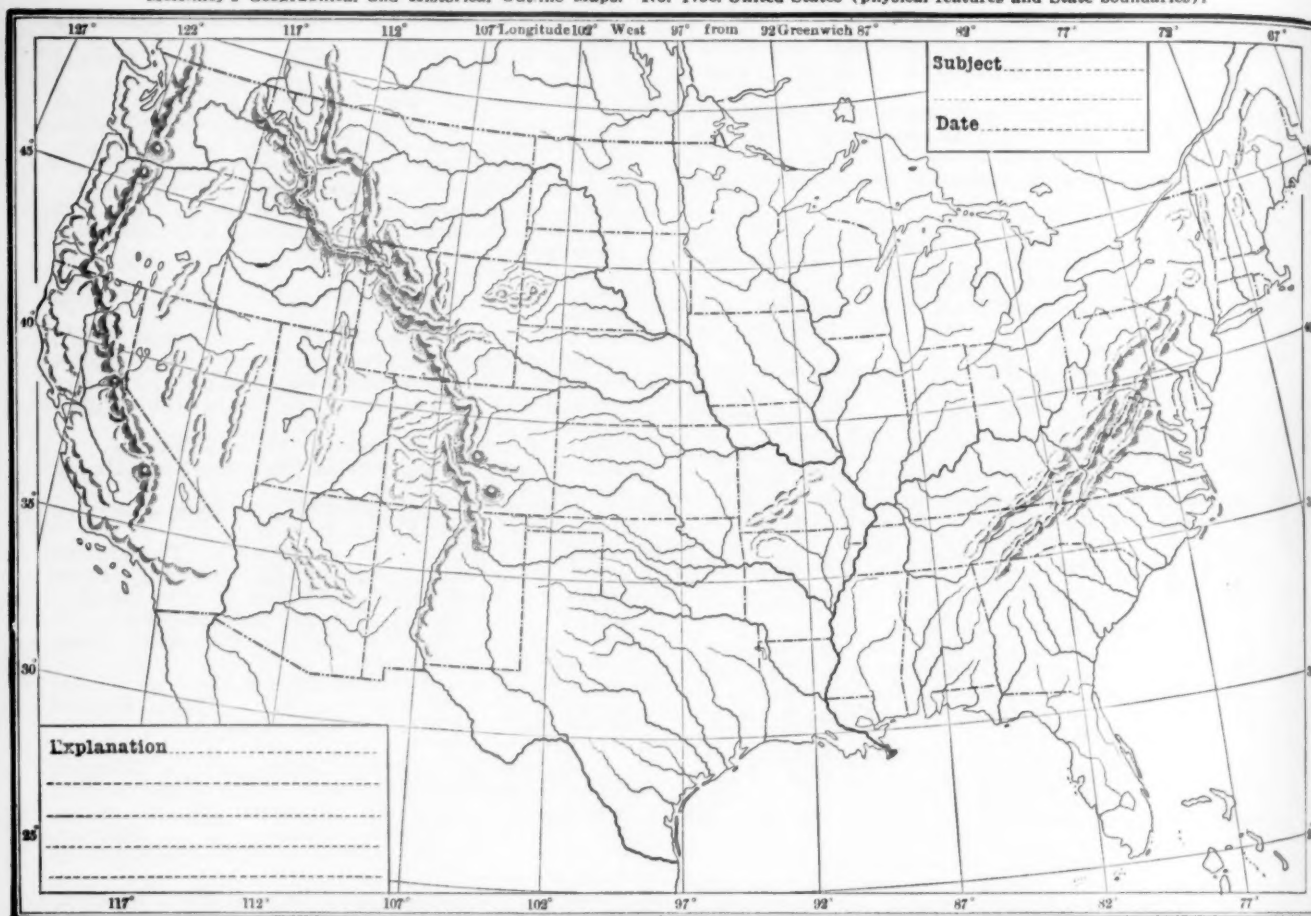
R. Banta, *Ohio*; H. Carter, *Lower Mississippi*; T. D. Clark, *The Kentucky*; D. Davidson, *The Tennessee*; W. E. Wilson, *The Wabash* (Rivers of America series)

H. Adams, *History of the United States During the Administrations of Jefferson and Madison*; J. T. Adams, *Album of American History*, II; C. A. & M. R. Beard, *The Rise of American Civilization*, I; R. A. Billington & J. B. Hedges, *Westward Expansion: A History of the American Frontier*; B. W. Bond, *The Civilization of the Old Northwest*; G. Brooks, *Dames and Daughters of the Young Republic*; E. Channing, *History of the United States*, IV; M. C. Crawford, *Romantic Days in the Early Republic*; J. Davis, *No Other White Men*; S. Holbrook, *The Yankee Exodus*; A. B. Hulbert, *Historic Highways of America*, vols. 10, 13, 14; A. C. Laut, *Pathfinders of the West*; J. B. McMaster, *History of the People of the United States*, I-III; H. Nicolay, *Our Nation in the Building*; F. A. Ogg, *The Opening of*

<sup>1</sup> This is the fourteenth of a series of History Topics for American History prepared by Morris Wolf, Girard College, Philadelphia, Pa.



McKinley's Geographical and Historical Outline Maps. No. 175c. United States (physical features and State boundaries).



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## MAP STUDY FOR TOPIC T14: WESTERN EXPLORATION AND SETTLEMENT BEFORE 1812

1. Show the main routes west from New England, Middle States, the South, and trace and label the routes of Lewis and Clark, and Pike. 2. Bound and name Louisiana Purchase, with date of acquisition, and give date of admission of states, 1791-1812. 3. Label the United States and the regions belonging to foreign nations c. 1810. 4. Name the mountain ranges and the Ohio, Mississippi, Missouri, Columbia Rivers, and locate New Orleans, Pittsburgh, Marietta, Cincinnati, St. Louis, Astoria.

the Mississippi; J. M. Oskinson, *Tecumseh and His Times*; G. Oudard, *Four Cents an Acre*; F. Pratt, *The Heroic Years*; T. Roosevelt, *Winning of the West*, IV; R. G. Thwaites, *Journals of the Lewis and Clark Expedition and Rocky Mountain Explorations*

## BIOGRAPHIES:

D. W. Anthony, *Decatur*; J. Bakeless, *Daniel Boone*; T. Boyd, *Mad Anthony Wayne*; W. B. Clark, *Gallant John Barry*; T. F. Moran, *American Presidents*; D. S. Muzzey, *Thomas Jefferson*; A. J. Nock, *Jefferson*. Consult American Statesmen Series and Dictionary of American Biography

## ATLASES

*Harper's Atlas of American History*; C. L. & E. H. Lord, *Historical Atlas of the United States*; C. O. Paullin, *Atlas of the Historical Geography of the United States*, Plates 39B, 57, 60, 61, 76, 95A; *The United States Geo-historic Map Slides* (2" x 2"), II (From the Revolution to the Civil War). A series of forty-six maps published by Instructional Films, 330 W. 42 Street, New York 18

## STORIES

J. Abbott, *Folly Farm*; J. A. Altscheler, *A Herald of the West*; C. S. Bailey, *Children of the Handcrafts*; J. Barnes, *Yankee Ships and Yankee Sailors*; A. H. Bill, *Clutch of the Corsican*; M. Bloom, *Down the Ohio*; J. Y. Case, *Written in Sand*; W. Churchill, *The Crossing*; P. Crawford, *"Hello, the Boat!"*; A. Dwight, *Kentucky Cargo*; D. F. G. Emmons, *Sacajawea of the Shoshones*; J. T. Faris, *Nolichucky Jack*; C. J. Finger, *When Guns Thundered at Tripoli*; C. B. Firestone, *Sycamore Shores*; I. Fuller, *Shining Trail*; R. Fulton, *Davy Jones's Locker*; H. Hawthorne, *Westward the Course*; A. D. Hewes, *The Codfish Musket*; Mrs. E. Hueston, *Star of the West and The Man of the Storm*; E. Madison, *Yankee Pasha*; E. L. Matthews, *Over the Blue Wall*; E. L. Meadowcroft, *By Wagon and Flatboat*; C. L. Meigs, *As the Crow Flies*; D. C. Peattie, *Forward the Nation*; C. F. Pidgin, *Blennerhasset*; M. E. Seawell, *Little Jarvis and Decatur and Somers*; C. L. Skinner, *Andy Breaks Trail*

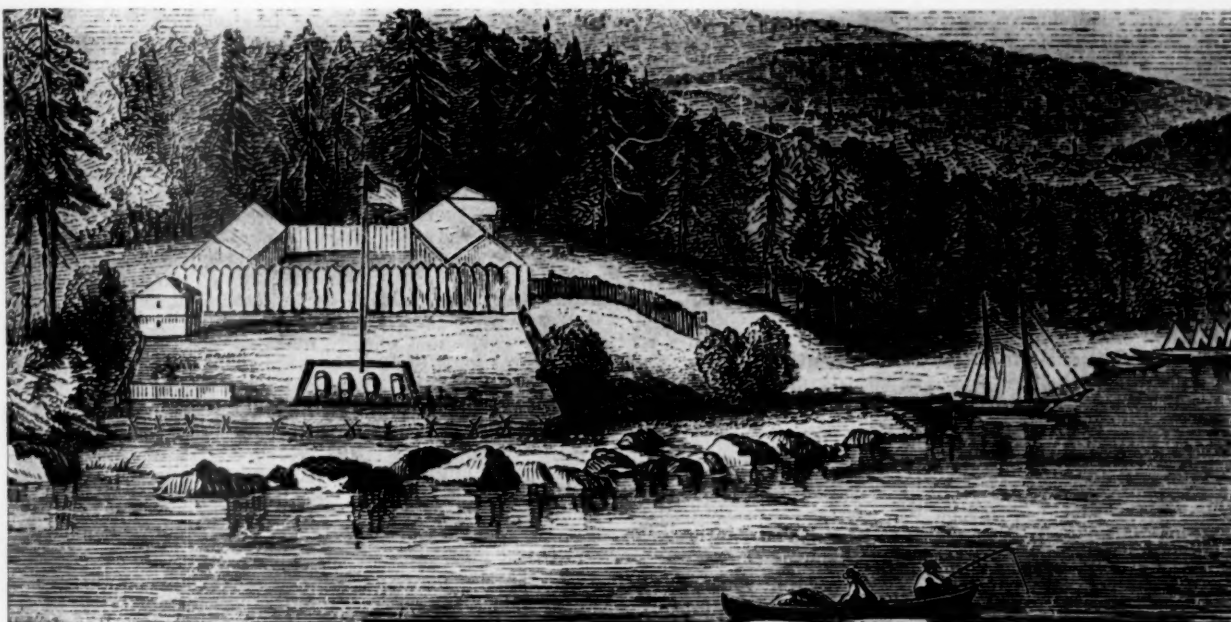
## SOURCES

H. S. Commager, *Documents of American History*, 107, 108; H. S. Commager & A. Nevins, *The Heritage of*

## EARLY NINETEENTH CENTURY WESTERN SCENES



How was this craft propelled and guided? How, evidently, did the emigrants live during the boat journey?



J. J. Astor's trading post, Fort Astoria, was built on the Pacific Coast in the year prior to the outbreak of the War of 1812, when it fell into British hands. Set up near the spot where Lewis and Clark reached the ocean, it strengthened the American claim to Oregon Territory. What story does this picture tell of living conditions, then, in the far northwest?

*America*, 48-50, 54, 60, 61, 63, 65, 74; D. Drake, *Pioneer Life in Kentucky, 1785-1800* (1948 edition by E. F. Horine); S. E. Forman, *Sidelights on Our . . . History*, pp. 66-73, 77-82, 169-171, 299-305, 448-457; A. B. Hart, *American History Told by Contemporaries*, III, chs. 5, 16-19; D. S. Muzzey, *Readings in American History*, 53-55; *Old South Leaflets*, 40, 44, 104, 105, 128, 131, 163, 174; *Veterans of Foreign Wars, America*, V ("1812—Before and After")

## JEFFERSON'S VIEWS AND POLICIES

## JEFFERSON'S INAUGURAL ADDRESS, MARCH 4, 1801

During the contest of opinion through which we have passed the animation of discussions and of exertions has sometimes worn an aspect which might impose on strangers unused to think freely and to speak and to write what they think; but this being now decided by the voice of the nation, announced according to the rules of the Constitution, all will, of course, arrange themselves under the will of the law, and unite in common efforts for the common good. All, too, will bear in mind this sacred principle, that though the will of the majority is in all cases to prevail, that will to be rightful must be reasonable; that the minority possess their equal rights, which equal law must protect, and to violate would be oppression. Let us, then, fellow-citizens, unite with one heart and one mind. Let us restore to social intercourse that harmony and affection without which liberty and even life itself are but dreary things. And let us reflect that, having banished from our land

that religious intolerance under which mankind so long bled and suffered, we have yet gained little if we countenance a political intolerance as despotic, as wicked, and capable of as bitter and bloody persecutions. During the throes and convulsions of the ancient world, during the agonizing spasms of infuriated man, seeking through blood and slaughter his long-lost liberty, it was not wonderful that the agitation of the billows should reach even this distant and peaceful shore; that this should be more felt and feared by some and less by others, and should divide opinions as to measures of safety. But every difference of opinion is not a difference of principle. We have called by different names brethren of the same principle. We are all Republicans, we are all Federalists. If there be any among us who would wish to dissolve this Union or to change its republican form, let them stand undisturbed as monuments of the safety with which error of opinion may be tolerated where reason is left free to combat it. I know, indeed, that some honest men fear that a republican government cannot be strong, that this Government is not strong enough; but would the honest patriot, in the full tide of successful experiment, abandon a government which has so far kept us free and firm on the theoretic and visionary fear that this Government, the world's best hope, may by possibility want energy to preserve itself? I trust not. I believe this, on the contrary, the strongest Government on earth. I believe it the only one where every man, at the call of the law, would fly to the stan-

dard of the law, and would meet invasions of the public order as his own personal concern. Sometimes it is said that man can not be trusted with the government of himself. Can he, then, be trusted with the government of others? Or have we found angels in the forms of kings to govern him? Let history answer this question.

Let us, then, with courage and confidence pursue our own Federal and Republican principles, our attachment to union and representative government. Kindly separated by nature and a wide ocean from the exterminating havoc of one quarter of the globe; too high-minded to endure the degradations of the others; possessing a chosen country, with room enough for our descendants to the thousandth and thousandth generation; entertaining a due sense of our equal right to the use of our own faculties, to the acquisitions of our own industry, to honor and confidence from our fellow-citizens, resulting not from birth, but from our actions and their sense of them; enlightened by a benign religion, professed, indeed, and practiced in various forms, yet all of them inculcating honesty, truth, temperance, gratitude, and the love of man; acknowledging and adoring an overruling Providence, which by all its dispensations proves that it delights in the happiness of man here and his greater happiness hereafter—with all these blessings, what more is necessary to make us a happy and prosperous people? Still one thing more, fellow-citizens—a wise and frugal Government, which shall restrain men from injuring one another, shall leave them otherwise free to regulate their own pursuits of industry and improvement, and shall not take from the mouth of labor the bread it has earned. This is the sum of good government, and this is necessary to close the circle of our felicities. . . .—Richardson, *Messages and Papers of the Presidents, 1789-1897*, Vol. I, pp. 322-323.

#### JEFFERSON'S FIRST ANNUAL MESSAGE, DECEMBER 8, 1801

. . . weighing all probabilities of expense as well as of income, there is reasonable ground of confidence that we may now safely dispense with all the internal taxes, comprehending excise, stamps, auctions, licenses, carriages, and refined sugars, to which the postage on newspapers may be added to facilitate the progress of information, and that the remaining sources of revenue will be sufficient to provide for the support of Government, to pay the interest of the public debts, and to discharge the principals within shorter periods than the laws or the general expectation had contemplated. War, indeed, and untoward events may change this prospect of things and call for expenses which the imposts could not meet; but sound principles will not justify our taxing the industry of our fellow-citizens to accumulate treasure for wars to happen we know not when, and which might not, perhaps, happen but from the temptations offered by that treasure.

These views, however, of reducing our burthens are formed on the expectation that a sensible and at the same time salutary reduction may take place in our habitual expenditures. For this purpose those of the civil government, the Army, and Navy will need revisal.

When we consider that this Government is charged with the external and mutual relations only of these States; that the States themselves have principal care of our persons, our property, and our reputation, constituting the great field of human concerns, we may well doubt whether our organization is not too complicated, too expensive; . . . I will cause to be laid before you an essay toward a statement of those who, under public employment of various kinds, draw money from the Treasury or from our citizens. Time has not permitted a perfect enumeration, the ramifications of office being too multiplied and remote to be completely traced in a first trial. . . .

But the great mass of public offices is established by law, and thereby by law alone can be abolished. Should the Legislature think it expedient to pass this roll in review and try all its parts by the test of public utility, they may be assured of every aid and light which Exec-

utive information can yield. Considering the general tendency to multiply offices and dependencies and to increase expense to the ultimate term of burthen which the citizen can bear, it behooves us to avail ourselves of every occasion which presents itself for taking off the surcharge, that it never may be seen here that after leaving to labor the smallest portion of its earnings on which it can subsist, Government shall itself consume the whole residue of what it was constituted to guard.—Richardson, *Messages and Papers of the Presidents, 1789-1897*, Vol. I, pp. 327-329.

#### JEFFERSON'S FEARS CONCERNING LOUISIANA

(From letter to American minister in Paris, 1802)

The cession of Louisiana and the Floridas by Spain to France works most sorely on the U. S. On this subject the Secretary of State has written to you fully. Yet I cannot forbear recurring to it personally, so deep is the impression it makes in my mind. It completely reverses all the political relations of the U. S. and will form a new epoch in our political course. Of all nations of any consideration France is the one which hitherto has offered the fewest points on which we could have any conflict of right, and the most points of a communion of interests. From these causes we have ever looked to her as our *natural friend*, as one with which we never could have an occasion of difference. Her growth therefore we viewed as our own, her misfortunes ours. There is on the globe one single spot, the possessor of which is our natural and habitual enemy. It is New Orleans, through which the produce of three-eighths of our territory must pass to market, and from its fertility it will ere long yield more than half of our whole produce and contain more than half our inhabitants. France placing herself in that door assumes to us the attitude of defiance. Spain might have retained it quietly for years. . . . Not so can it ever be in the hands of France. The impetuosity of her temper, the energy and restlessness of her character, placed in a point of eternal friction with us, and our character, which though quiet, and loving peace and the pursuit of wealth, is high-minded, despising wealth in competition with insult or injury, enterprising and energetic as any nation on earth, these circumstances render it impossible that France and the U. S. can long continue friends when they meet in so irritable a position. They as well as we must be blind if they do not see this; and we must be very improvident if we do not begin to make arrangements on that hypothesis. The day that France takes possession of N. Orleans fixes the sentence which is to restrain her forever within her low water mark. It seals the union of two nations who in conjunction can maintain exclusive possession of the ocean. From that moment we must marry ourselves to the British fleet and nation. We must turn all our attentions to a maritime force, for which our resources place us on very high grounds; and having formed and cemented together a power which may render reinforcement of her settlements here impossible to France, make the first cannon, which shall be fired in Europe the signal for tearing up any settlement she may have made, and for holding the two continents of America in sequestration for the common purposes of the united British and American nations. This is not a state of things we seek or desire. It is one which this measure, if adopted by France, forces on us, as necessarily as any other cause, by the laws of nature, brings on its necessary effect.—*The Works of Thomas Jefferson* (ed. by P. L. Ford), Vol IX, pp. 364-366.

What features of the world situation at the time of Jefferson's first inaugural resembled those of the world in mid-twentieth century? How far were his principles and recommendations still applicable around 1950? Should we, today, give heed to his view of the roles of our federal and state governments, and why? Why did he fear France, in Louisiana, more than Spain and why did it require revision of American foreign policies? What modern parallels can you envisage (e.g., if Russia secured the Azores)?



(Continued from page 118)

To the social studies teacher this change in emphasis from a ruled group to those who are self-governed means that the subject matter must reflect progress in the direction of the fulfillment of its need. Since the goal is efficient adjustment to living in an American democracy, it follows that the teaching subject is valuable insofar as it can contribute to adequate functioning of the individual in our democracy. The teacher of social studies must be constantly aware of the fact that it is not his purpose to produce a subject matter specialist but that in reality the subject serves as an instrument whereby progress toward the objective of good American citizenship may be made. The value of the subject may be measured in terms of its contribution toward this aim.

The achievement of independence and clarity of thought is in harmony with the aim which mental health has for the individual. Good mental health is synonymous with good adjustment and poor mental health with poor adjustment. What is the extent of the problem of mental health? At the present time, nearly one-half of the hospital beds in the United States are occupied by mental patients. The figures show that 600,000 patients are in mental hospitals in the United States. An equal number probably are similarly mentally ill and should be hospitalized. The question naturally arises as to the extent of serious behavior disorders which will develop in our present population and more specifically in our classrooms. It has been indicated that one person out of twenty will become mentally disturbed to the extent that it will be necessary for the individual to spend time in a mental institution. It has also been estimated that approximately one person out of ten will become maladjusted to the extent that he will be incapacitated, even though he is not confined in a mental hospital.

The objectives of mental hygiene and the aims of education may be thought of as being the same. In both instances, a well rounded individual, one who is capable of taking his place in our society and functioning efficiently, is the goal. To a great extent, the schools have placed most of the emphasis upon intellectual training. While a certain amount of attention has been directed toward the social development of the child, his emotional development has been

largely neglected. Too often, schools have regarded the pupil as a mind rather than a person whose total all around growth is of major importance. Investigations indicate that many times the school has placed a barrier in the way of the progress of the pupil, thus preventing him from fulfilling his needs. In this manner the school becomes a force for retarding the advancement of the pupil. In many instances, the school classroom is the initial place where problems of adjustment become evident and are in effect fostered there. The teacher of social studies, as well as of other subjects, can make a contribution toward the personality development of the individual.

The discipline case presents a challenge to the teacher of social studies. Perhaps the quickest way to stop a discipline problem is a show of force on the part of the educator. Such a procedure may reduce the problem but often leaves with the pupil the wrong attitude toward the teacher and the school. A much more satisfactory method would be to determine whether the situation is due to an intelligence factor. If it is not a matter of ability, then the way is open to find through personal conferences whether there is a difficulty in the home which is contributing to the situation. Often discipline problems arise because the pupil does not recognize the need to learn the subject. If the teacher will discover the interests of the pupil and then show the learner the relationship between the subject and his interests, the discipline problem will generally diminish perceptibly. Using the hobbies of pupils as a means of controlling the individual is a device used by the clever teacher. The writer was acquainted with a history teacher who used a pupil's interest in drawing to develop an interest in history. The pupil was assigned to draw costumes of the times, later a bridge, then a leading figure of the period, then a map showing the relationship of the various territories to each other. This educator showed the earlier history as a forerunner of what is happening today.

Misconduct on the part of the child should not evoke anger from the teacher. The educator should regard behavior maladjustments in pupils as he would a physical illness such as a case of mumps or whooping cough. Wherever behavior disorders occur, attention should be directed toward the causes of the maladjust-

ment which need to be comprehended and treated.

Inattentiveness in the classroom may have a basis in the physical condition of the pupil. The individual may be an emotionally mal-adjusted person or the curriculum may be inadequate to meet his needs. Such a situation requires corrective procedures of a remedial nature.

The failures of a pupil should not be censured, but instead, an effort ought to be made to find the reason and then such difficulties should be removed. This opens the way for the introduction of opportunities which will lead to successful experience. Such a procedure fosters

the proper attitude toward the school and more specifically is a step in the right direction of developing a good American citizen. The progressive teacher will be constantly on the alert to assist those who need a simplified program, such as is the case for the dull child, or an accelerated program as is necessary for the fast learner. The modern educator will not lose sight of that vast majority of average pupils in his classes and will work toward the development of their whole personality so that when the pupil's school days are over, he will possess the proper attitude toward his school, and have a feeling of enthusiasm for the principles of our American democracy.

## The Teachers' Page

HYMAN M. BOODISH

*Chairman, Social Studies Department, Dobbins Vocational-Technical School, Philadelphia*

### WHAT IS IMPORTANT IN TEACHING SOCIAL STUDIES?

Some schools and school systems adopt the more progressive approach of having cooperative planning in curriculum construction. Whatever the procedure used in formulation, all courses of study in the Social Studies express or imply a set of desirable objectives, aims, or outcomes. From time to time there have been various statements of objectives of Social Studies. In the main, these have differed not so much in content as in their interpretation, or in the methods proposed for their attainment.

Recently, The School District of Philadelphia published a new guide for instruction in Social Studies in the elementary grades, prepared by a representative group of teachers and administrators. The publication, expressing the aims of Social Studies in these grades, is entitled *Toward Social Competence*.

Although our major interest as readers of THE SOCIAL STUDIES magazine is in the field of secondary and higher education, the publication referred to above has significant implications that concern all levels of education. In a broad sense, the term social competence is a crystallization of all the objectives of any social studies program, for to be socially competent

one must be intellectually alert, emotionally mature, and adequately informed. Social competence broadly conceived goes beyond the old concept of civic competence, important as it is. Included in the outcome of social competence is active and intelligent participation in all phases of group life, from the family, the neighborhood and the community, to the state, nation and the world. Adequate interpretation of the term necessitates its evaluation in terms of the social, political and economic philosophies current at any given age under consideration.

The concepts of loyalty and patriotism, for example, are not static. Before the American Revolution, even up to the time of the Civil War, schools in Virginia taught that loyalty to the State of Virginia was the highest kind of patriotism. Today, loyalty to the United States supersedes that of any of the states. Perhaps years later, loyalty to a world community of nations will be stressed above that of any individual country. There are few people today who would not subscribe to the need of teaching young people to become worthy home members. However, many might disagree regarding what constitutes worthy home membership. Family stability, for example, is a desirable outcome, but stability without love,

understanding, a sharing of goals and a true acceptance of every member by the rest, is no longer regarded by many people as something worthwhile perpetuating for its own sake. Goals, ideals, and philosophies change as mankind gains greater knowledge and understanding. Teaching toward social competence today must of necessity be different than it was several or more decades ago. The difference involves both method and content.

Dr. Paul Hanna, Professor of Education at Stanford University, who had been consultant for the Philadelphia group working on the course of study toward social competence, gave a very impressive and inspiring lecture bearing on this subject, when he addressed a group of teachers and administrators recently. As Dr. Hanna expressed it, the urgent aim of Social Studies today (and that applies to all school levels) is to provide experiences to children and youth which will help them to develop "skills, understandings, and behaviors, essential for participation in social, economic, and political groups, and for survival and progress in a democratic community." Survival and progress were particularly stressed. Dr. Hanna felt that the biggest problem mankind faces today is not in the field of the physical but in the social sciences. As mankind has moved from its innermost circle, represented by the family, to each succeeding concentric circle, represented by the neighborhood, local village, town, city, state and country, it has developed fairly adequate social ways of dealing with problems of survival and progress. We have established schools, systems of court, police powers, and other social and political institutions which in the main have enabled the human race both to survive and to progress. However, now that we have begun to move into the outermost circle, the world community, we have as yet failed to develop the social ways necessary to our continued survival and progress. The League of Nations, the World Court, and the various treaties and pacts have thus far failed. The United Nations is at present undergoing its test. Judging by events in Korea and the feelings in the diplomatic capitals of the world, the outlook, though not without hope is, to say the least, grim and foreboding.

International citizenship is, of course, only one area involving education toward social com-

petence. The study previously cited suggests nine basic social processes in which the child needs training. Again, though these are intended for the elementary years, their scope goes beyond the sixth grade. They are listed below as being of interest to all education levels.

1. Conserving Life and Health
2. Conserving and Utilizing National and Man-made Resources
3. Producing, Distributing and Consuming Goods and Rendering Services
4. Transporting Goods and People
5. Communicating Information, Ideas and Feelings
6. Organizing and Governing Group Actions
7. Providing for and Participation in Recreation
8. Providing an Education
9. Satisfying Esthetic and Spiritual Needs

It is not inconceivable that a good and comprehensive course for secondary school youth can be built on the basis of these nine social processes.

Many teachers of Social Studies are concerned, however, with the lack of historical content in many courses of study. World history courses are either not given at all in many secondary schools, or are offered only as electives. Even American History is denuded of much of the content which at one time all students in high school were required to learn. In addition, geography and economics as such are hardly ever taught in any school.

Much of the controversy in connection with what should be taught centers, really, on the desired outcomes. If social competence, broadly conceived is a desired objective, what historical content is essential to be taught? Or, are there other objectives not included in the one mentioned? Should history be taught for history's sake? Will the mere knowledge of historical facts make the student a good citizen?

Dr. Robert M. Hutchins, president of the University of Chicago, had compiled in 1937 a list of one hundred best books which he thought every college student should read. If we were to wish to maintain such a list, but keep it to one hundred books, it is obvious that even Dr. Hutchins might feel that since the original compilation, there may have been written at least one book which should be in-



cluded in that list. This would necessitate the dropping of one of the former list books. In other words, the mere factor of time changes the perspective of values. The same, obviously is true with historical events and persons. How important, for example are citizen Genet, the XYZ affair, or the provisions of the compromise of 1820? It is obvious that, to obtain a proper perspective of the present, a knowledge of history is necessary. However, in view of the ever increasing demands made upon the curriculum, as well as the continuously expanding pageant of history, some events and some persons are more and some are less deserving of study.

What is important in teaching the Social Studies? It is a very serious problem that faces all of us today. The Teachers' Page will welcome your ideas and comments.

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The following letter has been received, commenting on an article published in December:  
To The Editor:

I have read with interest the article, "Is the American School System Democratic?" written by Ethel S. Beer for the December THE SOCIAL STUDIES, and I agree with the general tenor of her argument.

However, there is one obvious basic assumption which I believe to be unsound. She accepts as a fact the superiority of the private school.

Doubtless a private secondary school which has as its objective the preparation of its graduates for success in a particular college or type of college can do that job better than can a public school which has general education as its objective. I am well acquainted with a

private school which has as its chief objective the preparation of its boys for the armed services, particularly for admission to West Point and Annapolis. I believe it accomplishes its aim in a superior fashion. Some of the eastern private schools have as a chief objective preparation for a specific college or type of college. Doubtless they accomplish their aim well. I doubt, however, if they accomplish their aim more nearly than do such Chicago schools as the Lane Technical School which prepares for the entrance of its boys into technical colleges, or the Chicago Vocational School which prepares directly for a vocation. Nor would I admit that private college preparatory schools accomplish their aims better than we at the Sullivan High School in Chicago. About seventy per cent of our graduates go on to college and of these college attendants less than five per cent fail to do satisfactory college work. Our graduates are received with pleasure by colleges in the Midwest. Last June 256 pupils were graduated from Sullivan, 171 entered college and 24 received scholarships, most of which were granted as the result of competitive examinations.

I assume that Miss Beer is a public school teacher. From her article we may well argue that the morale of some teachers in public secondary schools is low, but we cannot maintain that the private school accomplishes its objectives more nearly than does a public school which is so situated as to have specific rather than general aims. . . .

Cordially yours,

G. E. Anspaugh, Principal  
Sullivan High School  
Chicago, Illinois

# Visual and Other Aids

IRWIN A. ECKHAUSER

Washington Junior High School, Mt. Vernon, N. Y.

A new and completely revised edition of a 12 page brochure, "Current Models of Projection Equipment," is available free. It contains specifications and prices on 186 models and projectors. Write to National Association of Visual Education Dealers, 845 Chicago Ave., Evanston, Illinois.

The following pamphlets are excellent material for teachers and administrators interested in what Europeans think about visual aids. They are as follows: 1. The Choice and Care of Filmstrips in Fundamental Education; 2. The Choice and Care of Films in Fundamental Education; 3. Film and Filmstrip Projection in Fundamental Education. These may be obtained from Film Center, Ltd., 167-168 Tottenham Ct. Rd., London.

No teacher or administrator charged with responsibility in visual education should be without the following three publications: 1. Audio-Visual Teaching Techniques—F. Dean McClusky; 2. The A-V Bibliography—F. Dean McClusky; 3. Evaluative Criteria for an Audio-Visual Instructional Program—J. C. Schwartz, Jr. These may be bought from Wm. C. Brown Co., Dubuque, Iowa.

Coronet Films  
65 E. South Water  
Chicago, Ill.

## FILMS

The following are 16 mm. films:

*Our Living Constitution.* One reel. Color or black and white. Educational Collaborator—J. Donald Kingsley, Professor of Government, Antioch College.

It presents in modern setting the amazing story of how our Constitution, while changing to meet the needs of the times, remains the cornerstone of our freedom and our democracy.

*Why We Respect the Law.* One and one quarter reels. Sound. Color or black and white. Rental. Educational Collaborator—Dr. Carter Davidson, President of Union College.

In the film, the social and individual need for acknowledging the place of laws is stressed.

Dramatic episodes highlight the dangers that come with disrespect for law.

*Public Opinion in our Democracy.* One reel. Sound. Color or black and white. Educational Collaborator—R. E. Wolseley, Professor of Journalism, Syracuse University.

Attitudes of citizens towards prominent issues in political and social life are a vital part of the American system. This picture explains clearly the importance of public opinion; shows how it is formed and determined on a significant community issue.

Film Division, CIO  
Dept. of Education & Research  
718 Jackson Pl. N.W.  
Washington 6, D. C.

## FILMS

The following are 16 mm. sound films:

*Union at Work.* 24 minutes. Rental.

It tells the story of a CIO union—its history, how it has helped to bring a better life to ordinary Americans.

*Brother John.* 10 minutes. Rental.

Shows how a good union member learns more about his union's business. Shows the activities of the UAW-CIO educational departments.

*Campus Comes to the Steelworkers.* 20 minutes. Rental.

Presents a USA-CIO "school" being held at Penn State College.

*They Met at the Fair.* 17 minutes. Rental.

Depicts a CIO union organizing and building a farm labor relations program as a means of strengthening the union.

Institute of Visual Training  
40 E. 49 Street, New York 17, N. Y.

## FILMS

The following are 16 mm. sound films:

*For Us the Living.* 21 minutes. Color.

Shows how private industry and government work together in the public interest to promote health. Inspiring scenes of Washington, D. C. are shown.

*If the Shoe Fits.* 15 minutes. Color.

Each step in the manufacture of shoes is

shown. Depicts in colorful detail why Americans wear the best in the world.  
*Democracy's Diary*. 18 minutes.

Shows every phase of news from the time something happens until it appears in the *New York Times*. It is an excellent portrayal of the newspaper industry.

Encyclopaedia Britannica Films  
Wilmette, Illinois

#### FILMS

The following are 16 mm. sound films:

*Daniel Boone*. 2 reels. Educational Collaborator: T. D. Clark, University of Kentucky.

In this film, America's best known wilderness scout lives again. The film portrays his youth, his activities in the French and Indian Wars, his pioneering adventures, and his part in opening up the West.

*John C. Fremont*. 2 reels. Educational Collaborator: Allan Nevins, Columbia University.

The rich, full life of John C. Fremont, cartographer, explorer, military general, presidential candidate, and territorial governor is dramatically described in this new film.

*Oliver Wendell Holmes*. 2 reels. Educational Collaborator: M. L. Williams, Illinois Institute of Technology.

Dramatized episodes from Holmes' life reveal the reasons for his eminence in America's culture.

#### FILMSTRIPS

American History Series presents a unique section of life in America from the early Massachusetts settlements to the post Civil War conquest of the Great Plains. Each filmstrip contains an average of 74 frames.

*American History Series* includes the following:

Early Settlers of New England

Flatboatmen of the Frontier

Planter of Colonial Virginia

Kentucky Pioneers

Life in Old Louisiana

Pioneers of the Plains

*Clothing and Shelter Series* (68 frames each), an easy-to-understand study of the technological processes involved in producing our basic everyday needs.

Building a House

Making Bricks for Houses

Making Glass for Houses

Cotton

Wool

Making Shoes

The United Nations  
Dept. of Public Information  
United Nations, N. Y.

#### FILMS

The following are 16 mm. sound (B & W) films:  
*Clearing the Way*. 2 reels. 20 minutes.

Shows the human story behind planning and clearing the site for the new UN Headquarters in New York.

*The Peoples' Charter*. 2 reels. 17 minutes.

A film of authentic documentary material showing how the United Nations was conceived and organized, and of the part peoples of the world must play in maintaining world peace and security.

*Defense of the Peace*. 1 reel, 12 minutes.

Shows simply and concisely the structure of the United Nations. The organs of the United Nations and the functions of each division are explained with live action and animation.

*There Shall Be Peace*. 1 reel. 10 minutes.

Depicts how the idea of peace, and the birth of the United Nations, grew out of the caldron of war, and deals with the struggle to preserve peace in the postwar world in the shadow of atomic power.

Association Films, Inc.  
347 Madison Avenue  
New York 17, N. Y.

#### FILMS

The following are 16 mm. sound films:  
*Pattern for Survival*. Color. 20 minutes. Rental.

How you can stay alive in an atom blast. Filmed with the cooperation of the Army, Navy and Red Cross, it shows what to do before and after an atomic blast.

*One God*. 37 minutes. Rental

A widely acclaimed film showing how Protestants, Catholics, and Jews worship. This film is a positive step toward religious tolerance.

*American Portrait*. 2½ reels. (S-206).

An inspiring story of courageous pioneers who risked their lives to bring security to the backwoods settlers.

*The Building of a Tire*. 3 reels. (S-273).

A non-technical explanation of what keeps millions of cars, trucks, and buses on the move.

British Information Services  
30 Rockefeller Plaza  
New York 20, N. Y.



## FILMSTRIPS

The following are all filmstrips:

*A Century of Progress*. Captioned. 35 frames. With Study Guide. Sale.

This strip traces the long journey, stressing the work of outstanding reformers whose ideas have provided the structure of Britain's modern system of elementary education.

*Working Man's University*. Captioned. 24 frames. With Study Guide. Sale.

The Regent Street Polytechnic was formed in 1865 by Quentin Hogg to provide full-time technical training in many branches of learning.

*The Royal Family*. Captioned. 38 frames. With Study Guide. Sale.

Their love of family life and sincere interest in the lives and work of their people have endeared the Royal Family to everyone in the Commonwealth.

Office of Educational Activities

*The New York Times*

Times Square, New York 18, N. Y.

## FILMSTRIP

*Two-Thirds of Mankind*. 53 black and white frames. Study Guide. Sale.

It deals with the economic problems of the underprivileged, and of the underdeveloped areas of the world where two-thirds of mankind live. The need for development in education, health, agriculture, industry and other fields is outlined.

Educational Services

1702 K Street, N.W.

Washington, D. C.

## RECORDINGS

"Voices of Freedom" (1901-1950) 33 1/3 rpm; 35 minutes, 12-in. playing records.

This album includes the actual voices of Wm. Jennings Bryan, Thomas Edison, Wm. Howard Taft, Admiral Peary, Theodore Roosevelt, Will Rogers, Amelia Earhart, F. D. R., Harry Truman, etc. These are the voices of people who have helped to make America.

Encyclopaedia Britannica Films

Wilmette, Illinois

## RECORDINGS

In six albums of five records each, containing more than 120 songs, American history and tradition are recaptured in the production of *American History in Song*, with Burl Ives and his guitar as the folk singer. Each song is

introduced by a brief narration setting it in time and place and historical significance. The general theme of each album is as follows:

Album I: "Songs of the Colonies," such as "Barbara Allen," "Lord Thomas," "Black Is the Color of My True Love," "Landlord Fill the Bowl."

Album II: "Songs of the Revolution," such as "Ballad of the Tea Party," "Free America," "White Cockade," "Battle of Saratoga," "Riflemen's Song at Bennington," and "Yankee Man of War."

Album III: "Songs of the North and South," such as "The Abolitionist Hymn," "Johnny Comes Marching Home," "Remember Old Dan Tucker."

Album IV: "Songs of the Sea," including "Maid of Amsterdam," "Blow the Man Down," "Early in the Morning," "Hulla-baloo Belay."

Album V: "Songs of the Frontier," featuring "Sweet Betsy from Pike," "Sioux Indians," "Chisholm Trail," "Buffalo Gals," and "The Goat That Stopped the Train."

Album VI: "Songs of the Expanding America," including "Down in the Valley," "The Cowboy's Dream," "Big Rock Candy Mountain," and "Git Along Little Dogie."

These records are available on 12-in. records of unbreakable vinylite for use on 78 rpm record players.

Folkways Records and Service Corp.

117 W. 46 Street

New York 19, N. Y.

## RECORDINGS

"All Day Singin'," 1 10-in., 33 1/3 rpm., LP, FP-9.

The following are American folk songs from the Smokey Mountains sung in English, and Creole folk songs sung in patois from Louisiana; including lullabies, love songs, ballads, etc. Titles:

Smokey Mountains

All Day Singin'

Tan Patate-La Tchuite

En Avant Grenadis

Mon Cher Sabin

The Blackbird and the Crow

Louisiana

Fais Do Do

The Cheat

Birdie

Gue, Gue, Solingaie

"Lonesome Valley," 1 10-in., 33 1/3 rpm., LP, FP-10.

The following are typical American folksongs standards in any repertoire, from the mountains, plains and valleys of America. Titles:

Down in the Valley  
Arthritis Blues

The Rambler  
Polly Wolly Doodle  
Sowing on the Mountain  
Lonesome Traveler  
On Top of Old Smokey  
Black Eyed Suzie  
Cowboy Waltz

## News and Comment

R. T. SOLIS-COHEN

Philadelphia, Pennsylvania

### BLONDIE

From time to time educators emphasize the special values of the cartoon as a visual aid. A recent example of a lesson attractively, forcefully, and effectively taught by means of cartoons is in the unpagged comic book, *Blondie*, presented by the New York State Department of Mental Hygiene, drawn by Chic Young and produced by Joe Musial. The content concerns good family relations, including topics on "Scapegoat," "Love Conquers All," "Let's Face It," and "On Your Own," as they are revealed by the Bumstead family.

"Scapegoat" shows how Dagwood Bumstead's boss, who was upset, "took it out" on Dagwood who, in turn, when he returned to his home "took it out" on his family. His wife, Blondie, handed him a rug beater and told him to beat the rugs and thus drive the anger out of his system.

"Love Conquers All" explains that everybody needs love and appreciation. The former can best be demonstrated by showing the latter.

"Let's Face It" refers to problems, decisions, jobs and responsibilities which should not be evaded or put off.

"On Your Own." It's fun for the family to do things together, but each of its members has to do things on his (or her) own too, "and don't forget Mother and Dad are people, too."

### BIRTH CERTIFICATE

*Channels*, Vol. 3, No. 9, Jan. 1, 1951, announces "Your Birth Certificate," probably the first film on the subject of birth registration, will be released February 1." Made by the Texas State Department of Health, the film, in color, runs for 15 minutes. It aims to demon-

strate to parents the importance of a properly registered birth certificate. For further details, write to the Department's Division of Public Health Education, Austin, Texas.

The importance of one's birth certificate usually is not appreciated until it is needed to prove citizenship for obtaining a job or for re-entry into this country. Improperly reported births or inefficiently kept records may prove very embarrassing and possibly be a cause of financial loss.

If you have not already done so, check at once with the Bureau of Vital Statistics in the town of your birth and make certain that your birth has been properly registered. If there is no record of your birth or if your name has been incorrectly spelled, apply for an application to have the correction made without delay so that your birth can be recorded before it is too late.

### AWARD

*The Pennsylvania Magazine of History and Biography* (Jan. 1951), published by the Historical Society of Pennsylvania, recently received a signal honor—a Certificate of Excellence from the American Institute of Graphic Arts which during the past year conducted a competition based upon artistic merit in which 562 magazines were judged. Fifty-three of the competitors were awarded Certificates of Excellence including the *Pennsylvania Magazine of History and Biography*, *Life*, *Vogue*, *Fortune*, *Holiday* and *Reader's Digest*.

This award is especially newsworthy because journals of learned societies are not usually successful in such contests. In addition to artistic merit, this periodical has a high standard of readability, comparable to the more serious

articles in the *New York Sunday Times Magazine* Section.

The Editor and Assistant Editor of this periodical are R. Norris Williams, 2nd and Lois V. Given, respectively.

#### CIVIL LIBERTIES

The threat of a dangerous and insidious enemy is responsible for the "jitters" from which many intelligent Americans are suffering. The anxiety for security, in some instances, may endanger some of our basic civil liberties, as, for example, when recently the Governor of a State in violation of both State and Federal Constitutions wanted a State law to be passed giving him the power to seize all means of communication, public and private property, and to declare martial law when there was no riot, disorder or invasion.

George Soll, Esq., the associate staff counsel of the American Civil Liberties Union, points out in an article "Civil Liberties and Security" in the December 1950 *Survey* that "in too many instances, security has been the mask behind which censorship of opinion and other devices inhibiting free expression have been imposed."

He points out that security and the inviolability of civil liberties are competing considerations. No magic formula exists for resolving all their conflicts. It is just as unwise to take the extreme position that security is of such paramount importance that civil liberties should be forgotten as to take the other extreme—that security does not justify even the slightest infringement of civil liberties. Some sort of workable compromise must be determined.

Mr. Soll does state in no uncertain terms that it is a fundamental principle of civil liberties that people should be treated on the basis of what they do rather than what they believe or with whom they associate.

#### ACADEMIC FREEDOM AND LOYALTY OATHS

Another evidence of the emotional tension arising from the threat to our national security is the California loyalty oath case involving academic freedom. The concept of intellectual freedom has been defined (David D. Henry: "Academic Freedom, Politics and Tenure," in the *Association of American Colleges Bulletin* reported in *The Educational Digest*, Nov., 1950) as freedom of inquiry, freedom of learning and freedom of exchange of ideas.

The connection between this definition of academic freedom and the California loyalty oath case is not clear. The Board of Regents of the University of California ordered all members of the faculty and staff to take anti-Communist oaths. There was no question of there being any known or suspected Communists on the University staff. Had there been, such persons could have been investigated and discharged under the established non-Communist employment policy. The Regents insisted upon the oath requirement to which some of the faculty objected as a violation of their right of academic freedom. Others objected to taking special pledges not required of other persons. Although a majority of the faculty finally signed the oath, eighteen of those who refused to sign brought suit against the Regents seeking retention of their positions on the ground that the loyalty oath requirement was illegal. (*New York Sunday Times*, Dec. 31, 1950, Educational Page; Jan 7, 1951, 6 E.)

Commenting upon these occurrences at the University of California, Professor Sidney Hook (Dec. 19, 1950) wrote to the *New York Times* that he is opposed to loyalty oaths as unnecessary and foolish, that he condemns "the action of the Regents of the University in dismissing members of the faculty who refused to sign their contracts; and that the basic issue of the controversy is not communism but the right of the faculty to determine the professional qualifications of its own members."

Dr. Hook said:

It was hard to understand why a convinced non-Communist should make it a matter of absolute and ultimate principle to refuse to affirm he is not a member of the Communist party... The August dismissals at the University of California were all the more unjust because those who refused to sign their contracts convinced the Faculty Committee that they were not members of the Communist party.

Dr. Hook also condemns the Regents' violating their agreement to accept the recommendations of the Faculty Committee.

#### PROGRESSIVISM VS. ORTHODOXY

An example of the continuing attack on progressive education is found in the resignation of



Dr. Willard E. Goslin as Superintendent of Schools of Pasadena, California, which is being investigated by a joint committee of the National Education Association and the American Association of School Administrators.

Dr. Goslin emphasized the development of the "whole child" rather than the teaching of the three R's. Under his leadership the school system of Pasadena stressed the child's physical, mental and emotional adjustment. Dr. Goslin established a guidance program and started school camps in the Los Angeles National Forest where the children could study botany and soil conservation. He used the "satisfactory-unsatisfactory" grading system for the lower grades of the elementary school.

His supporters included the Rotary Club and a citizens group led by a former President of the Chamber of Commerce. Others working diligently with and for him included the local chapters of the League of Women Voters, the San Gabriel Central Labor Council, The National Association for the Advancement of Colored People and the Independent Progressive Party.

The group opposing Dr. Goslin seems somewhat less distinguished. It objects to sex education, claiming that it "usurps a family prerogative." Other charges state that Dr. Goslin's

administration had not adequately examined textbooks and "other teaching materials for matter that might subvert the loyalties of students."

Another complaint against the Superintendent was that he permitted the showing of "The Brotherhood of Man," a film on racial tolerance.

Dr. Goslin attributed his ouster to "certain community minorities . . . self-appointed saviors of the American scene who are afraid of the social and political consequences of free education." (*New York Sunday Times*, December 10, 1950)

#### NOTES

##### *Kellogg Foundation Grants*

An important new project has been undertaken by the W. K. Kellogg Foundation, Battle Creek, Mich., which "aims to improve the quality of administration in public school systems." Funds have been allocated to the schools of education of certain universities in order to develop programs of on-the-job education for local community and state school administrators. The University of Chicago, Harvard University and Teachers College, Columbia University have received grants in excess of \$200,000 each. The Foundation estimates that the grants for this project over a five year period may reach \$3,000,000.

## Book Reviews and Book Notes

DAVID W. HARR

*Head, Department of Social Studies, Abraham Lincoln High School, Philadelphia*

*Sociology.* By Thomas Carson McCormick. New York: The Roland Press Company, 1950. Pp. xii, 570. \$4.50.

In this introductory text "to the study of social relations" the author consciously focuses his discussion upon a more circumscribed approach than is ordinarily characteristic of textbooks written for the beginning student of sociology. By such an orientation Mr. McCormick hopes to demarcate the field of sociology "from the fields of related social sciences," since he assumes "that the function of an introductory text is not to exhaust any topic, but rather to guide the discussion, to stimulate it,

and to give the student some confidence in his grasp of the main ideas involved."

The author, accordingly, devotes twenty-six chapters, in a format of seven main parts, to the discussion of the social conditioning of personality, social organization, social stratification, social segregation and deviation, culture, some major social institutions, and social change; all of these ramified by illustrations, tables, rather extensive intra-textual quotations from pertinent sources, chapter-end discussion questions and bibliographies, and appropriate indexes.

Introductory textbooks in sociology may be characterized as generally representative of

some position between two polarities: the "picture-book" paraphrase of definitive sociological thought and the edited compilation of such thought in its original form. In the former instance, text materials tend to emphasize an oversimplified, "watered-down" version of the involutions of social life and many times devolve into non-integrated, happenstance listings of the "facts" of sociology. Exceptions occur but are rare. Edited compilations of definitive sociological thought, though preferable for the most part to the more culpable attempts of the picture-book variety, are ineffectual at times because the beginning student may not have an academic history adequate to the understanding of materials of this nature. Mr. McCormick's attempt does not stand as exemplificative of either of these not-to-be-desired continuum extremes. His book is noteworthy in at least five respects: (1) constant reference, with suitable examples, to student experience; (2) reference to previous textual discussion to clarify and to provide bases of knowledge and judgment for current textual discussion; (3) "on-the-spot" definition and description of major concepts and important sociological "storehouse" knowledge; (4) a proclivity for judicious qualification in an effort to guard against misinterpretation which might result in student suspicion that the discovered "truths" of sociology constitute a static and determined system; and (5) a repeated *caveat*, explicit as well as implicit, to the student that, for all the scientific necessity of an assumption that social phenomena may be construed as simple, reductive analysis grounded in this assumption presents something less than the organic complexity of social interaction.

B. L. MCCARTHY

State Teachers College  
River Falls, Wisconsin

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*The Idea of Development of the Soul in Medieval Jewish Philosophy.* By Philip David Bookstaber. Philadelphia, Pennsylvania: Maurice Jacobs, Inc., 1950. Pp. 116. \$2.00.

What is man's soul? What is its genesis, and what is its destiny? These questions have been raised by Jewish thinkers ever since the story of man's origin came to be written down on parchment: "And God breathed into his

nostrils the breath of life, and man became a living soul." The author of the present scholarly study, however, is not concerned with these mystical speculations; he approaches his subject not as a student of metaphysics but as a preacher of ethics interested in the Soul as "a dynamic factor in positive living and thinking." Being a rabbi he is familiar with the legend according to which the Lord said to Man, when granting him a soul: "The soul I have given to thee is pure; if thou givest it back to Me in the same state, it is good for thee; if not, I will burn it before thee."

When he delved into the writings of eight medieval Jewish philosophers, Dr. Bookstaber had this primary object in mind: to find out what these thinkers had to say on the Soul as "an active force within man's life." Hence, this volume is of practical value in the sense that it tells readers what some of Israel's great sages of the past thought about the importance of developing and improving one's Soul in order to return it to the Creator in its original purity.

The thinkers discussed here separately in brief chapters range from Isaac Ben Solomon Israeli, who died in 932 C.E., to Moses Maimonides, who died in 1204, and they include two men who are chiefly known to the interested layman as lyrical poets rather than philosophers—Solomon Ibn Gabirol and Judah Halevi. All of them were pious Jews, yet they permitted themselves to be influenced by ancient Greek and contemporary Arab thinkers, just as their own ideas crept into the writings of various medieval Christians. Their systems differ considerably, and so do their statements about the nature and function of the human soul. Some of them hold that the universe consists of two worlds, that of the flesh and that of the spirit, whereas others insist that soul and body are one and that the soul was created by God at the same time the body was made. Some divide the soul into three parts, some talk of three different souls inhabiting each body. The most widely-known of them all, great Maimonides, lists five faculties by means of which the soul operates, namely, the nutritive, the sensitive, the imaginative, the emotional, and the rationalist. As is to be expected of a rationalist like Maimonides, he holds that the fifth faculty is the greatest of these, since it is the power by

which man thinks, acquires knowledge, and distinguishes between right and wrong actions.

But Rabbi Bookstaber emphasizes the agreements rather than the differences of these philosophers. He is pleased to note that they all agree on the thesis that man has the sacred duty to strive for perfection, that this divine spark which we call Man's soul must be lifted into a higher realm through that creativity which, in the whole animal kingdom, is given to Man alone. The rabbi of Harrisburg, Pennsylvania, Dr. Bookstaber, fully agrees with the Egyptian-born 10th century thinker, Saadia, who asserts that it is within Man's power to raise or lower himself by following a righteous or a wrong path; after discussing Saadia's system, Dr. Bookstaber solemnly sums it up by stating that "conduct is the tool, so to speak, that can make a person use or abuse the inherent capabilities and possibilities within the soul." He also applauds Maimonides who reached the following conclusion: In order to make his soul permanent and indestructible, Man is required to develop the potentiality of his rational faculty to its highest peak—otherwise his soul will become a mere function of the body and, therefore, perishable like the body.

Did these philosophers assume that man's will is free, or did they hold that it is determined by factors beyond his control? Though Dr. Bookstaber considers this battle of fundamental beliefs to be beyond the scope of his treatise, the philosophers he chooses to discuss emphasize Man's free will and moral responsibility. The Jewish religion, to which they painstakingly adhere, has no dogma according to which all acts of Man are previously determined by the will of God, while the Mohammedan and Christian writers of the Middle Ages were more or less inclined to believe in the limitation of Free Will.

Furnished with many explanatory and bibliographical notes, this volume is likely to find its way into the reference libraries of all universities and theological seminaries. It will be helpful to philosophers, theologians, and laymen, grappling with problems, not only of the Atomic Age, but of all times. There is much to ponder in the author's motto:

"Each individual may win or lose the attainment of the true knowledge of God to the

extent to which he applies himself to the task of developing his soul."

ALFRED WERNER

Chicago, Illinois

*Occupations Today*. By John M. Brewer and Edward Landy. New York: Ginn and Company, 1949. Pp. xxiii, 383. \$3.00.

*Occupations Today*, by Brewer and Landy, is written in a persuasive style that should capture and hold the imaginations of young people while it leads them, in realistic fashion, through successive stages of study to a better understanding of themselves in relation to the world of work. Even though the authors very modestly tell us that the limitations of space within a single volume will not permit them to treat any occupation or family of occupations in an exhaustive manner, it is perhaps only fair to say that, in the opinion of this reviewer, *Occupations Today* is one of the most sensibly conceived and comprehensive textbooks of its kind yet published.

It would be a mistake, however, to assume that the New Edition presents any radical departure from the edition of 1943. The organization, plan, and pattern are the same, and the contents have been amended only in a few sections to bring the subject matter up to date. For example, two war-time chapters—"Serving for Victory" and "Ways to Serve America"—have been deleted while a very pertinent chapter on "Meeting the Challenge of Today" has been added. Other significant improvements include a career recheck for personal advancement, a completely revised reference list, and a valuable list of 16-millimeter sound films for classroom use. Also worthy of mention is the attractive cover of the New Edition as well as the better grade of paper that makes reading more pleasurable. Most prominent among the many good features of both the New Edition and its immediate predecessor are the techniques for improvement of self-study, self-direction, and job analysis. If a curious student were to employ these techniques, from chapter to chapter, throughout the book, it is conceivable not only that he would become reasonably well acquainted with the world of work but that he would find his niche in that world without the aid of teacher or class discussion. Needless to say, however, class study and the aid of a



stimulating teacher would naturally enrich the process.

The book is divided into four parts, the first of which is devoted primarily to the student and his present relationships with school and work. Here, he learns how to become a successful worker, how to study occupations, and how to discover his own interests and abilities. Occupational listings of the 1940 Census and of the Dictionary of Occupational Titles are introduced, with the initial, or entry, occupations—those that are open to beginners—appearing in heavy type. This section concludes with a brief overview of the world of work.

In well organized form, Part II discusses at some length selected callings from the census list in which 92 per cent of all men workers and 98 per cent of all women workers are employed. While studying these eight chapters the reader is urged "not to try to memorize facts but rather to use the facts throughout the book as a basis for reasoning, comparing, judging, and planning."

Part III leads the student to see how he can prepare for his vocation, how he can get a job and hold it, and how he can make necessary changes and adjustments.

Part IV focuses our attention on group relationships and the interdependence of workers. As we study this section, it becomes increasingly apparent that "vocational wisdom is more important than occupational information," because we are led to see that we can scarcely hope to achieve a true measure of success in any occupation unless we have first learned to make adjustments and to work with others for the common good of all.

The New Edition includes more than eighty full-page reprints of actual on-the-job photographs. It is replete with self-study charts, diagrams, tables of comparison, provocative questions and exercises, and an index that is prepared with characteristic thoroughness. Although the book is designed primarily as a guide for students and teachers in the classroom, it likewise commends itself as a reliable source of occupational information. It should be especially helpful to the inexperienced teacher.

S. ERNEST KILGORE

McCaskey High School  
Lancaster, Pennsylvania

*Elmtown's Youth: The Impact of Social Classes on Adolescents.* By A. B. Hollingshead. New York: John Wiley and Sons, 1949. Pp. 480. \$4.00.

As boys we could never quite understand when my father, in his role of scout leader, stopped at the corporation limits to criticize the advertisement of Hometown's leading department store: "THE CLASSES AND THE MASSES LIKE TO TRADE AT MELLER'S." That his disapproval was non-Marxist could easily be proved by his community record; moreover, we were much too young then to understand the significance of social stratification in American life. The fact was, however, that the "masses" very likely would trade at Meller's anyway, since this family owned and controlled the local manufactory and paid their help at the business office of their bazaar.

Indeed, in those days, while Dickens had painted some horrid pictures of the British social and industrial scene, Theodore Dreiser had not yet published *An American Tragedy*, nor had James Farrell, Henry Bellamann, Christopher Morley or John P. Marquand pointed out the mores of the lower classes. Within a few years, however, this was changed; then, where literature led, education tardily followed as the sociologists began their studies: the Lynds in "Middletown," Warner in "Yankee City," and Allison Davis in "Old City," unmasking the King's Rows, east, south, and mid-West. In this way social stratification and its practical nullification of the historian James Truslow Adams' "American Dream" was exposed.

Moreover, Harvard's Conant, in an NEA subcommittee report, deplores the national waste of needed brain power of the present educational system "which does not seek out and develop the full potential of intellectually gifted children at the secondary level." He warns that social standing and family wealth play too large a part in determining who shall be educated. Because our system restricts the vocational opportunities of youth from lower economic classes without regard to their individual abilities, the nation, says Conant, is presently losing more than fifty per cent of the talents of its exceptionally gifted youth. These are the young men and women who, for socio-

economic reasons, fail to finish high school and college.

Fortunately, within the year, several more volumes which seek to explore and dissect the defects of American social stratification have appeared. One of these is *Elmtown's Youth* by A. B. Hollingshead, an Associate Professor of Sociology at Yale and a former co-worker with Warner at Chicago. Hollingshead sought to discover the relationship of social classes to adolescent development in a little city some hundred miles southwest of Chicago, the locale of which is also the setting for two other studies, Warner's *Democracy in Jonesville* and Havinhurst and Taba's *Adolescent Character and Personality*.

Thus Morris, Illinois, takes its place beside Muncie, Indiana, and Newburyport, Massachusetts, as an unpremeditated sociological laboratory. The purpose of Professor Hollingshead's study was to determine how closely the behavior of adolescents is related to the position that their families occupy in the social structure of the community. His findings, the correlation of which was measured by use of the coefficient of contingency, seem to underscore Conant's fears. Hollingshead's conclusion is that the cards are stacked against those who by accident of birth have been forced to represent the lower socio-economic levels.

*Elmtown's Youth* represents a study of 735 adolescents over a period extending from June, 1941, to December, 1942. The author considers that, while his data have application only to the immediate setting, his findings represent a national picture. In fact the community was chosen with the thought of a common denominator in mind and the method of the research was calculated to obtain as true an evaluation as possible through the use of personal observations, interviews, and institutional records as provided by the school, the church, and the jail. Seven major fields of social behavior were checked—the school, the clique, the church, the job, recreation, dating, and sex.

The seventeen chapters are divided into five parts, the first and last of which deal with the purposes and a recapitulation of the study. Part II analyzes the social structure of "Elmtown" according to Warner techniques and details the cultural characteristics of the five classes found; Part III pictures the in-school

and out activities of those fortunate enough to be able to remain in high school; while Part IV discusses the life of the out-of-school adolescent.

Part IV makes for the saddest reading, although this survey of the secondary school situation with its attendant cliques and clubs will not be startling to the less naive. In fact it is the opinion of this reviewer that Chapter 8, "The High School in Action," ought to be read by every secondary school teacher and it is his further prediction that most of it will soon find its way into textbooks for secondary teaching. This is not to say, moreover, that *Elmtown's Youth* should not be read by administrators as well—indeed, it should be "must" reading for the brass.

One final question should be asked and it also should be answered. It is merely this—"What can such books as *Elmtown's Youth* contribute to a more realistic program of education in the United States?" The answer is also extremely simple. The results of these studies should be included in secondary school textbooks for the social sciences. By study, discussion, and de-emphasis, high school students can largely rid themselves of the actual and potential dangers to their mental health offered by social stratification in America; if scholarships, grants-in-aid, and other needed subsidies are also offered to those who possess the brains but lack the cash this threat to the "American Dream" can gradually be removed and the national waste of needed brain power overcome.

KENNETH V. LOTTICK

Willamette University  
Salem, Oregon

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*Twentieth Century Economic Thought*. Glenn E. Hoover, Editor. New York: Philosophical Library, 1950. \$12.00.

This book of twenty chapters, by twenty different economists, is written, the preface states, not primarily for economists, but "for the more informed general reader, in the hope that these readers want to know what professional economists have to say about economic problems."

The editor is Glenn E. Hoover, Professor of Economics and Sociology, Mills College, Oakland, California.

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In the opinion of the reviewer, the lay reader can profit greatly by reading a number of these chapters. This reader will, however, have a great deal of difficulty with certain other chapters. Since the chapters are arranged in the alphabetical order of the authors' names, there is no logical sequence for subjects, and the reader encounters topics of varying difficulty with no special preparation for them. The professionally trained reader will appreciate the material which has been brought together for these chapters. Both lay and professional readers can make use of the extensive bibliographies which accompany the chapters, and also of the footnote references to many of the key writers on the topics covered.

Some of the chapters which are more easily comprehended by the general reader are the following:

In the chapter on "Government Control of Agricultural Prices," H. E. Erdman (Professor of Agricultural Economics at the University of California) discusses "parity, the will o' the wisp," and shows the statistical limitations of the indexes used to measure the relationship

between wholesale prices of farm and non-agricultural products. Professor Erdman would substitute for the parity approach, a comprehensive program, based on individual initiative, but providing crop insurance, credit facilities and relief in the face of disaster or depression. Other chapters in this group are "Agriculture and Population," by Karl Sax (Professor of Botany at Harvard University) and "Barriers to Immigration," by William Roepke (Professor at the International Institute of Higher Studies, Geneva). Similarly, the general reader will understand "The Full Employment Standard: a Key Factor in Prosperity," by John Philip Wernette (Professor of Business Administration at the University of Michigan), where the role of government expansion of credit in maintaining full employment is discussed.

The general reader can learn a good deal from the very excellent chapter on "Keynesism and Public Policy," by H. Gordon Hayes (Professor of Economics at Ohio State University). This is not easy reading, but Prof. Hayes has done a first-rate piece of work in presenting the very complicated, but very significant, teachings of J. M. Keynes in a comprehensible



fashion. His synthesis will be of interest to professional economists as well.

There are three chapters devoted to labor problems. Werner Hochland (Assistant Professor of Economics at Washington University, St. Louis) in his chapter, "The Economics of Guaranteed Wages," points out the dangers of freezing labor in fixed placements, while trying to secure income security for workers. Orme W. Phelps (Professor of Industrial Relations, Claremont College) in his "Public Regulation of Trade Unions," concludes with a plea for unions to frame rules of conduct for themselves, with regard to the general welfare, for without such self restraint, no government regulation will be effective. In "Ways to Industrial Peace," William Stephen Hopkins (Director of the Institute of Labor Economics, University of Washington, Seattle, Washington) finds the answer to industrial harmony in joint action of management and union leaders in solving problems.

Chapters on international economics are more difficult to assimilate, but the informed reader would be challenged by the discussion of "Economic Imperialism," by Thomas P. Brockway (Bennington College, Vermont) in which he raises the question of whether the United States will be moved by motives of "strategic imperialism," or will operate through the machinery of the United Nations. Glenn E. Hoover, in his own chapter on "International Economic Policies," has presented the economists' case against the protective tariff, and has covered reciprocal trade agreements and the Havana Charter. Nathaniel Weyl (formerly, Economist, Federal Reserve Board) in "The Role of International Monetary Agencies," has described the machinery of the International Monetary Fund, and of the International Bank of Reconstruction and Development.

By far the most difficult chapter in the book is one on "The Modern Theory of Economic Fluctuations," by Benjamin Higgins (Professor of Economics at McGill University). Many a professional economist would probably work his way slowly, if at all, through the equations and graphs used to present modern cycle theory in mathematical form.

There is only one chapter devoted primarily to taxation, although questions of taxation arise

in connection with the control of the business cycle and in other chapters. The chapter on "Justice and Sense in Taxation," is written by Harry Gunnison Brown, who is an exponent of the Henry George viewpoint, and thus encourages heavy taxation of land values. Professor Brown has given an excellent exposition of the Henry George point of view, but his views on taxation are representative of only one school, and are not typical of those held at the present time by the majority of writers in the field of taxation. For example, Brown is very critical of the "ability to pay" theory in taxation. The reader, unless he could distinguish between followers of Henry George and those of J. M. Keynes, might be confused, when, after reading Brown's criticism of ability to pay, he turned to H. Gordon Hayes' advocacy of lessening the inequality of income through a progressive tax system.

One section of the article by Miss Jo Bingham (Tax Foundation, New York), "Social Security, Fair Words or Buttered Parsnips," has been outdated by the 1950 amendments to the Social Security Act. In her discussion of social security, she aligns herself with the group which minimizes the contributory insurance features of the program, and emphasizes "relief" as the goal of social insurance. She gives considerable space to the discussion of the economic soundness of the social security reserves, and appears to present the point of view commonly associated with the name of John T. Flynn; namely, that the existence of such a reserve involves double taxation. Miss Bingham is extremely critical of a recent report by the Advisory Council on Social Security (a group of leading economists, and of top executives of leading life insurance companies). In the opinion of the reviewer, the Advisory Council has shown effectively that there is no double taxation involved in Social Security reserves. Miss Bingham's criticism of the Advisory Council's report indicates to this reviewer that she does not understand the Council's analysis of this matter.

In conclusion, there is much of value in the book, but it is not light reading for the after-dinner easy chair by the fire.

MORRISON HANDSAKER

Lafayette College  
Easton, Pennsylvania

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*Worlds in Collision*. By Immanuel Velikovsky.  
New York: The Macmillan Company, 1950.  
Pp. xiii, 401. \$4.50.

Publishing a sequel before its antecedent is off the press is unusual, to say the least, yet such a circumstance appears not at all bizarre when one tries to look, from afar off, at *Worlds in Collision*. Indeed, reflection may question the wisdom of ever issuing the preceding work, *Ages in Chaos*, at all. Yet that would be a harsh judgment and one dictated only by prudence and scientific caution rather than by curiosity and emotion which call for an early peek into the "historical record" of those marvelous goings-on of which Dr. Velikovsky hints so confidently in the sequel.

Because of the excitement which his book arouses it seems only fair to ask who Dr. Velikovsky is. This much we know. The venerable Macmillan Company has it that "the author studied natural sciences at the University of Edinburgh; history, law, and medicine (gaining an M.D.) in Moscow; biology in Berlin; the working of the brain in Zurich; and psychoanalysis in Vienna." Coming to the United

States in 1939 he, it is reported, "for the past ten years has worked, and is still working, on an extensive research into the architectonics of the world and its history." The fruits of his labors are being revealed in *Worlds in Collision* and are to be communicated further in *Ages in Chaos*.

However, to take a page from Dr. Velikovsky, and to extract one of his sentences out of context, the appropriate question, "Can we, out of this polymorphous material, establish actual facts?" still remains unanswered. Nevertheless, he does allow the reader a personal judgment. He is asked to "consider for himself whether he is reading a book of fiction or non-fiction, whether what he is reading is invention or historical fact."

For Velikovsky's intuition led him, he tells us, in the spring of 1940 to begin work on a new interpretation of history. Briefly his idea is this: that neither commonly accepted theory of the birth of our stellar system is correct enough to be seriously maintained and that the organic period of our earth has been much

less tranquil than astronomers infused with Newtonian physics have been willing to admit.

Thus, there have been countless astronomical disturbances in an inter-planetary "struggle for existence" since the earliest origins of the solar system; these confusions within the galaxy have conditioned both the history and mentality of the life which finally came to inhabit our planet. That there have been irregularities is not a new theory; however, the claim that these perturbations have occurred in historic time is novel enough to be profoundly controversial.

Dr. Velikovsky believes that the worst series of cataclysms occurred about 1500 B.C., in the times of Moses and Joshua, and that another series (the latest but not the last) in the 8th and 7th centuries before Christ. These disturbances were violent enough to shift the axis of the earth and to change appreciably the length of the day and year. They involved encounters between Venus, Mars, Jupiter and resulted in the present "stabilization" of the solar system.

Velikovsky's proof for all this is to be found in the literatures of earth peoples and indeed his industry and ingenuity have been marvelous. He sees in passages from all literatures, especially those formerly thought to be symbolical, mythical, or Biblical, evidence of the cataclysms and perturbations about which he writes. For there was "war in heaven" and what has passed for folklore has as sound an origin as much that is now taught as scientific fact.

Thus, at one stroke, Velikovsky disposes of the celebrated controversy among anthropologists concerning parallels and diffusion. Indeed, indigenous invention easily accounts for the coincidences in terminology and legend which baffle anthropology; these naturally are parallel because, although separated by ocean and mountain, mankind saw necessarily the same heavenly bodies. And it was from cosmic struggles for survival or to become supreme that the legends, the religion, and even psychic states were born.

Here the author proves himself to be a scholar whatever else one may think of *Worlds in Collision*. Few sources are neglected; China, India, Egypt, the literature of the Hebrews, the Finns, the Babylonians, the Polynesians, the Aztecs and the Amerinds, as well as the

classic Greece and Rome, are examined as Velikovsky attempts to trace literary concurrence for his theories.

Consequently his most interesting thesis is, possibly, that of the "collective amnesia." This phenomenon, he informs us, transmuted the actual astronomical occurrences into legend and folklore. He tells us that the problem was "not unlike that faced by a psychoanalyst who, out of disassociated memories and dreams, reconstructs a forgotten traumatic experience in the early life of the individual." In an analytical experiment on mankind (V. says) historical inscriptions and legendary motifs often play the same role as recollections, infantile memories, and dreams in the analysis of a personality.

However, aside from its fascination, what actually can be obtained from a reading of *Worlds in Collision*? Much, indeed, of a factual nature of lore and legend of the races can be found and, in this respect it is reminiscent of *The Golden Bough*. And Velikovsky provides, in his review of certain aspects of folklore, a better organization than that of Sir James Fraser. Nevertheless, another new book, *Anthology of Pattern*, (William Helburn, New York; 1949) by Natalie Hay Hammond, may do as well and Miss Hammond does not intrude with editorial comment.

Moreover, if *Worlds in Collision* is merely escapist literature of the type now flowing in an unending stream from the book clubs and their presses, it would seem that Dr. Velikovsky and Macmillan can properly be rebuked. Indeed, worlds are in collision in this year of Our Lord, 1951. They are not the worlds, however, of which Velikovsky writes.

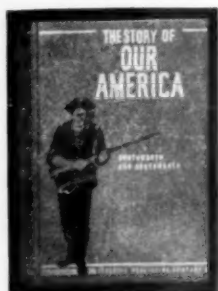
KENNETH V. LOTTICK

Willamette University  
Salem, Oregon

*Backwoods Utopias; The Sectarian and Owenite Phases of Communitarian Socialism in America, 1663-1829.* By Arthur Eugene Bestor, Jr. Philadelphia: University of Pennsylvania Press, 1950. Pp. x, 288. \$3.50.

The author, one of the soundest thinkers among current intellectual and social historians, revives "half-forgotten, and hence uncontroversial, terms"—communitarianism and communitive—to avoid the present stigma of com-





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Classroom teachers, below the college level, will not find much that is useful to their students. They will, however, find a stimulating challenge to their own thinking, and their

teaching of American history will be improved because of it. Take for example the stimulation that can be provided by just one of the quotations—a brief one from the aged Madison to the effect that the American Republic is "useful in proving things before held impossible." This is a book to own, to read, and to think about.

RALPH ADAMS BROWN

State University of New York

Cortland State Teachers College

*A History of England.* By Frederick George Marcham. New York: The Macmillan Co., 1950. Pp. xii, 874.

This is a revision of a college textbook first published in 1937. The purpose of the new edition, according to Professor Marcham, is twofold: "to bring the narrative up to date by a brief account of events of British history 1937-1945, and, by rewriting and rearranging, to simplify the style of the book. Otherwise the manner of treatment and subject matter treated have been altered but little."

The text has invaluable aids for the study of English history. Its appendix provides a full

genealogy of the English Kings, which should be recognized as an indispensable part of every textbook. A chronological list of Prime Ministers serves an equally useful purpose. In addition, fourteen maps and twelve plates vividly illustrate, as well as embellish, the 825 pages of text. Its bibliography, though well chosen and arranged conveniently by chapters, would become more useful to the student by annotation and by some indication of the most relevant portions of the books listed.

The reviewer should anticipate the students' response. Many will undoubtedly respond favorably to this text. They will find it simply written, clearly organized, and minutely subdivided into well-labeled paragraphs. They will have that satisfying sense of history that derives from simplification, from making plain and certain that which is inevitably confused and complex. Some students, however, will surely object to any book designed more as a manual for mastery than as literature for enjoyment.

In rearranging the text Professor Marcham comes to grips with unavoidable strife between topic and chronology. In several instances he prefers to separate the political narrative from social and cultural development. Though this solution to the problem enhances clarity of narration, it deprives the reader of the sense of relatedness of events; for example, chapter XXVIII, "The Age of the French Revolution and Napoleon," which treats almost solely the political events of the period, is followed by a chapter on the "Economic Revolution of the Eighteenth and Early Nineteenth Centuries." Such a division of subject matter places on the reader the burden of synthesis, and it is feared, leaves him with many unassimilated facts and ideas, like so many marbles in a bag, touching at certain points but never integrated as a dynamic and vital unit.

Professor Marcham merits commendation for his effort to introduce social and cultural topics in addition to the more customary political, economic, and constitutional aspects of history. By including so many topics, however, he must write about some so scantily as to produce the effect of a catalogue of names and events.

Specialists of various subjects and periods will not be fully satisfied with several of Professor Marcham's interpretations of general

conditions. No doubt some will question his statement on the "improved condition of the laboring class" during the middle of the nineteenth century. Such a statement could be supported by tables showing indexes of wages and cost of living. Is it not desirable for the general historian to utilize available statistical information when making quantitative judgments?

The textbook to satisfy every need has not yet been written and probably never will be written. All such books have strength and weakness. There are several good textbooks in English history and Professor Marcham's volume deserves a place among them.

RAYMOND G. COWHERD

Lehigh University  
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- "Economic Education is a Must," by Ernest O. Melby. *Journal of Educational Sociology*. XXIII, (March) 1950, Pages 378-88.
- "American Education and American Life," by William Heard Kilpatrick. *New Republic*, CXXII (March 20, 1950), Pages 12-16.
- "What's Right With Our Public Schools?" by David H. Russell, *N. E. A. Journal*, XXXIX, (May, 1950). Pages 366-67.
- "An Approach to Leadership Education," by Robert E. and Mary Keohane. *The Civic Leader*, April 3, 1950.
- "Masters of Europe. Germans or Slavs?" by Frederick H. Cramer. *Forum*, Volume CXIII, Number 1, January, 1950.
- "Teaching Democracy," by Stanley E. Dimond. *Civic Leader*, April 24, 1950.
- "What Can We Do under Point Four?" by Milo Perkins. *Harper's Magazine*, Volume 199, Number 1195, December, 1949.
- "How to Visualize Your Teaching," by William S. Hockman. *Christian Herald*, February, 1950.
- "Mr. Jefferson's Charlottesville," by Anne Revis. *The National Geographic Magazine*, Volume XCVII, May, 1950.



An excellent contribution for stimulating American History classes.

"The United Nations and the Struggle for World Security," by Philip E. Jacob. *Pennsylvania School Journal*, September, 1950. Volume 99, Number 1.

#### PAMPHLETS

*America and Western Europe*, by J. K. Galbraith. Public Affairs Pamphlets Number 159. Price 20 cents. Public Affairs Committee Incorporated, 22 East 38th Street, New York 16, New York.

*Main Street*, Published by The Travelers, Hartford Connecticut. Copies free.

A useful book for teaching safety and the prevention of accidents.

*From Darkness to Light*, Prepared by the British Information Services, New York 20, New York.

A worthwhile pamphlet on new developments in British Africa.

*Some Contemporary Thinking about the Exceptional Child*. The Woods Schools, Langhorne, Pennsylvania. Copies free.

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*Seat of the Empire*. By Carl Bridenbaugh. Williamsburg, Virginia: Colonial Williamsburg Incorporated, 1950. Pp. viii, 85. \$1.75.

A splendid reference book for classes in American History studying the Colonial Period.

*Marriage and Family Relationships*. By Alphonse H. Clemens. Washington, D. C.: The Catholic University of America Press, 1950. Pp. ix, 131. \$2.25.

An excellent book for reference work in Sociology classes.

*The Human Group*. By George C. Homans. New York: Harcourt Brace and Company, 1950. Pp. xviii, 484. \$6.00.

A splendid book to use for reference material in Social Problems courses.

*Napoleonic Propaganda*. By Robert B. Holtman. Baton Rouge: Louisiana State University Press, 1950. Pp. x, 272. \$4.00.

An outstanding study of Napoleon which reveals a new angle on Napoleon's life which has never been developed before.

*Some Aspects of Post War Travel*. By Fay McKeene Hershaw. Boston, Massachusetts: The Christopher Publishing House, 1950. Pp. iv, 81. \$2.00.

A valuable book for those concerned with travel.

*Jamestown Adventure*. By Olga W. Hall-Quest. New York: E. P. Dutton and Company, 1950. Pp. xix, 185. \$2.50.

A dramatic story of the tragic first years of the colony.

*The Development of the Modern Problems Course in the Senior High School*. By Manson Van B. Jennings. New York: Bureau of Publications, Teachers College, Columbia University, 1950. Pp. vii, 180. \$2.85.

Senior high school teachers will profit greatly by reading this book.

*Great Britain and Canada*. By Mary Russell. New York: The Macmillan Company, 1950. Pp. xv, 312. \$1.80.

This text is designed to enrich the curriculum in geography, Social Studies and reading at the elementary level.

*The House at Hyde Park*. With the Complete Text of Sara Delano Roosevelt's Household Book. By Clara and Hardy Steeholur. New York: Viking Press, 1950. Pp. v, 277. \$3.75.

An excellent book and well written, giving insight on the Roosevelt family in the Hudson Valley.

*Confederate Leaders in the New South*. By William B. Hesseltine. Baton Rouge, Louisiana: Louisiana State University Press, 1950. Pp. iii, 147. \$2.50.

A splendid study of 585 top ranking civil and military leaders of the post war Confederacy.

*Grass of the Earth: Immigrant Life in the Dakota Country*. By Cagot Raaen. Northfield, Minnesota: Norwegian-American Historical Association, 1950. xxxviii, 238. \$3.00.

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